GALATEO:

OR,

A TREATISE

ON

POLITENESS

AND

DELICACY OF MANNERS,

ADDRESSED TO A YOUNG NOBLEMAN.

FROM THE ITALIAN OF

MONSIG. GIOVANNI DE LA CASA,

ARCHBISHOP OF BENEVENTO.

De nugis opinetur quis me nimium verborum facere: sed in hoc genere nugarum turpiter peccatur.

CASELL. Proœm.

LONDON:

Printed for J. DODSLEY, in Pall-Mall.

M.DCC.LXXIV.

Bodychon
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BRITISH MUSEUM

T. B. Sparrow.

TO

WILLIAM SKRINE,

ESQUIRE;

MEMBER of PARLIAMENT

for CALLINGTON.

SIR,

I Beg leave to inſcribe the following performance to your name: for to whom can I, with ſo much propriety, addreſs, either a Treatiſe on Politeneſs, or a Tranſlation from the Italian language, as to a Gentleman, who is ſo perfect a maſter of the one,

and ſo complete a model of the other?

Yet, Sir, though I am convinced your patronage would give no ſmall importance to my work, I do not expect you to be anſwerable for the defects, either of the Tranſlation or of the Original: but was willing to take this opportunity of thus publicly acknowledging my obligations to you, and of ſubſcribing myſelf,

with great Eſteem,

SIR,

Your obliged,

humble ſervant,

The TRANSLATOR.

PREFACE.

THE following Treatiſe is one of thoſe, which, for its utility in regulating the manners of youth, the critics have pronounced "to be worth its weight in gold." It is *ſuppoſed* * to be addreſſed to

* The original ſays, in the character, "d'un vecchio ideata," an *imaginary* old man inſtructing his pupil: but, from ſeveral circumſtances, he ſeems to have had ſome particular young Nobleman in view.

a young

a young Nobleman, and was written by the elegant Giovanni de la Caſa, Archbiſhop of Benevento, in the ſixteenth century, about the beginning of our Queen Elizabeth's reign; and ſhews to what a degree of refinement, both in manners and in literature, the Italians were arrived, at a period when we were juſt emerging from Gothiciſm and barbarity.

It was ſoon tranſlated into Latin by Chytræus, Profeſſor of Poetry at Roſtock; and into French, towards the end of the laſt century, by Monſieur Duhamel. But though the writers upon the art of Pleaſing

in

in Converſation, may have borrowed from it, I do not find that it was ever tranſlated into Engliſh; and the Original being become ſcarce, beſides the uſe it may be of to young people, it may be recommended to the public as a *literary curioſity* *.

Mr. Sterne † ſeems to ſpeak of it as a romance, and calls it Galatea; an evident proof that he had not read it at leaſt, if he had ever ſeen it. The Author gives it the

* The Tranſlator could meet with it in only one public library at Oxford,—the elegant Codrington collection at All Souls College.

† Triſt. Shandy.

title

title of Galateo, in compliment to an old Courtier of that name, diſtinguiſhed by his wit, learning, and politeneſs, in the palace of John Matthew Gilberto, Biſhop of Verona; at whoſe requeſt, and by whoſe encouragement (the Author tells us) he undertook this work.

De la Caſa himſelf was a Florentine, and was made Archbiſhop of Benevento by Pope Paul III. who would alſo have raiſed him to the purple; but that he was accuſed of being "*furieuſement debauché*;" furiouſly debauched, ſays a French writer. This, however, was juſtly conſidered by others, as a mere calumny:

lumny: and it is not at all probable, that Paul III. (a man of a very reſpectable character) or his ſucceſſor, Marcellus II. or Paul IV. would have employed a man, notorious for his debaucheries, in ſo many important negotiations: neither is it at all conſiſtent with the account which is given of De la Caſa's retiring to Rome, and ſpending a conſiderable part of his life in tranquillity and ſolitude; highly eſteemed by the learned, and finding no pleaſure but in his books.

It may be ſaid, perhaps, that many of the precepts here delivered, (eſpecially in the former part of

the Treatiſe) are *ridiculous*; and caution againſt indelicacies, which no one of any education can, in this age, be guilty of.

To this I anſwer, that if, by *ridiculous*, be meant contemptible, I own, I cannot think any thing *contemptible*, that tends to make us more agreeable to each other in ſociety.

But if by *ridiculous* be meant *laughable*; this, indeed, I muſt acknowledge; as the Author ſeems to have placed theſe foibles in as ſtrong and humorous a light as poſſible, in hopes of laughing people out of them. And I defy any man

to

to read many of his reflections with a ſerious countenance: not to mention the merit, which thoſe little ſatirical ſtrokes have (like the characters of Theophraſtus) in giving us a curious picture of the affectations and fopperies of the age, in which they were written. For which reaſon, alſo, I have imitated, in ſome places, what, perhaps, may be thought a *groſſneſs* of expreſſion in the original; and retained alluſions to cuſtoms now obſolete *.

As to the ſecond part of the objection, "that no one of any edu-

* As the manner of wearing their beards, their waſhing before dinner, &c.

cation can now be guilty of ſuch abſurd practices as are here ſometimes hinted at:" it muſt be owned, indeed, that in this age, the *theory* of Politeneſs is ſufficiently underſtood; and that in ſome reſpects, perhaps, we are rather in danger of too much refinement, than of the contrary extreme, of indelicacy and ruſticity of manners, in our intercourſe with each other.

Yet it may be queſtioned, whether, in other inſtances, ſome cautions, on this head, may not, from time to time, become neceſſary, to prevent us from relapſing again into unpoliteneſs and indelicacy.

I re-

I remember a country gentleman, not long ſince, who could write himſelf *Armigero*, (as Juſtice Shallow ſays) that at a public ordinary, borrowed a tooth-pick of a ſtranger, who ſat next him; and having made uſe of it, wiped it clean, and (without the leaſt ſenſe of any thing indelicate in the affair) thankfully returned it to the owner.

I lately ſaw a merchant, worth forty thouſand pounds, pull out his waſte papers in company, ſelect a piece of the ſofteſt and moſt pliable, and put it into a particular pocket for immediate uſe.

I alſo heard the Mayor of a reſpectable borough, *hem* and expectorate in ſo vociferous a manner, as not only to ſtartle the company, but to alarm the whole neighbourhood, and then compoſe himſelf in his elbow-chair, with the utmoſt complacency and ſatisfaction, as felicitating himſelf upon his having been able to perform his animal functions with ſo much vigour and elaſticity.

Even that amiable ſex, which, time out of mind, has furniſhed Poets and Painters with the ideas of whatever is moſt beautiful and enchanting; with the emblems

of

of every virtue and every grace; even theſe divine and angelic beings are in continual danger, from the contagious intercourſe with a world of mere mortals, of contracting habits entirely oppoſite to their natural delicacy.

Belinda, after dinner, rummages the moſt remote cavities of her mouth and gums, with the corner of her napkin; and ſquirts out the ſoiled ablution into the water-glaſs, with ſo bold and oſtentatious an air, as if ſhe conſidered it as an excellence, and an infallible mark of her familiarity with the *bon ton* of faſhionable life.

Clelia ſpits in her handkerchief with ſo little ſenſe of indelicacy, that, inſtead of any endeavours to conceal it, ſhe diſplays it with an ambitious air before the company: and, learned as ſhe is, ſeems never to have heard of the ancient Perſians, who thought it indecent either to ſpit at all, to blow their noſe, or diſcover any other ſymptom of ſuperfluous moiſture in their habit of body.

Theſe are little indelicacies, which only convince us, that the fair creatures who are guilty of them, are not entirely exempted from the frailties of humanity.

But

But there are many habits which people contract in their youth, and which, trifling as they may appear, often lead them into conſiderable inconveniencies. They are, perhaps, of ſuch a nature, as their parents or preceptors are too indolent to correct, or too tender to ſhock them with: or, perhaps, may think them too trifling to be made the object of admonition; and ſuch as ſtrangers, for the like reaſons, will ſeldom take the trouble to inform them of; and ſo they continue through life, theſe oddities, which make them ridiculous, at leaſt, if not offenſive to ſociety.

I knew

I knew a very ingenious phyſician, and a very worthy man, who was diſmiſſed from his attendance on a noble family, for no other reaſon, than for an habit he had got of ſpitting upon the carpet *: thoſe worthy perſons chuſing rather to be guilty of an act of injuſtice, than ſhock a gentleman of a liberal education, by informing him of a diſagreeable practice, which he could ſo eaſily have reformed, and which, by the peruſal

* By the way, unleſs carpets were to be changed as frequently as a table-cloth, this cuſtom of ſpitting on them ſeems by no means decent or commendable.

of ſo minute a detail, as De la Caſa has given of indelicate cuſtoms, he might probably have entirely avoided.

But let any one, that objects to the utility of ſuch a treatiſe, at this time of day, carefully ſcrutinize his own habits and propenſities. Has he no oddity or affectation, which he ought to correct, either in his manners, his geſtures; in his temper or behaviour; either amongſt his acquaintance or in his own family? Does he in no particular indulge his own eaſe at the expence of his company? Does he never pick his noſe or his ear; or cough,

or

or ſpit, or ſneeze, ſo as to make

"The loud dome re-echo to his noſe?"

YOUNG.

Or, what is of more conſequence, does he never incommode his acquaintance, or thoſe with whom he has connections, by his want of punctuality? or render his whole family miſerable, by making them dependant on his humour or caprice; arbitrarily or wantonly breaking in upon the hours of ſleep or refreſhment, and interrupting that regular œconomy which is eſſential to domeſtic happineſs? All theſe are ſuch

ſuch little offences againſt ſociety, as this Treatiſe of the good Archbiſhop was intended to reform.

In ſhort, when a young fellow, juſt releaſed from the diſcipline of a public ſchool, comes into a coffee-houſe, and with a look of defiance ſpreads himſelf before the chimney, and

"Gropes his breeches with a monarch's air;"

or whiſtles, ſwears, or talks obſcurely, to the great annoyance of the ſober politician: or, when the ſaid ſober politician detains the paper deſtined to common uſe, until

he has conned over, and laid up in his memory, every anecdote and *bon-mot*, to ſhew off at his evening-club in Ivy-Lane: when many of theſe trifling offences againſt the public ſtill ſubſiſt, notwithſtanding the politeneſs of the age, I cannot think an hint from De la Caſa by any means unſeaſonable *.

I could wiſh then, for their own ſakes, as well as for mine and the bookſeller's, not only that every lad at the upper end of a ſchool might

* In Italy, at leaſt, his book is ſtill in ſo much repute, that it is almoſt a proverbial deſcription of an ill-bred fellow, to ſay, that he has not read "Il Galateo."

be

be put upon reading this Treatiſe; but that it might be thought a proper ornament for the toilette of every young *gentleman* and young lady; and, whilſt they were for *three hours* under the hands of Monſieur Friſeur, they would beſtow *three minutes* upon peruſing a chapter in this book of the Archbiſhop of Benevento.

ON

ON POLITENESS AND DELICACY OF MANNERS.

Addreſſed to a Young Nobleman.

INTRODUCTION.

AS you are now juſt entering upon the journey of life, which I, as you ſee, have already in a great meaſure performed; I determined with myſelf, from the ſincere affection which I bear you, to point out ſome few dangerous parts of the road; where, from my own experience, I had moſt reaſon to appre-

hend you might either fatally err; or at leaſt, in ſome reſpect, deviate from the right track: That, by the aſſiſtance of my inſtructions, you might perſevere in a right courſe, with ſafety to yourſelf and with credit to your illuſtrious family.

But as you may be incapable, at ſo early a period of life, to comprehend the force of any more abſtruſe and more weighty inſtructions; I ſhall reſerve every thing of that kind to a more proper ſeaſon; and confine myſelf at preſent to thoſe things, which perhaps to ſome people may appear trifling and frivolous; Namely, by what kind of conduct, in his familiar intercourſe with the reſt of mankind, any one may acquire the character of a well-bred, amiable, and polite man: Politeneſs being in itſelf, if not really a virtue, yet ſo nearly reſembling a virtue, as hardly to be diſtinguiſhed from it.

For tho' it is certainly more laudable, and a thing of greater moment, to be generous, conſtant, and magnanimous, than merely

merely to be polite and well bred; yet we find, from daily experience, that ſweetneſs of manners, a genteel carriage, and polite addreſs, are frequently of more advantage to thoſe who are ſo happy as to be poſſeſſed of them, than any greatneſs of ſoul or brightneſs of parts are to thoſe who are adorned with thoſe more ſhining talents. For thoſe ſlighter accompliſhments are of more frequent, or rather of conſtant and daily uſe on every occaſion; as we are under a neceſſity of converſing daily with other people: Whereas juſtice, fortitude, and thoſe other more exalted virtues, are of much leſs frequent occurrence. For neither is a generous or a brave man obliged to exhibit thoſe virtues, every hour of the day (which indeed would be impoſſible,) neither has a wiſe man, or a man of great genius, an opportunity of diſplaying thoſe extraordinary talents, but very rarely. As much therefore as thoſe greater qualities exceed thoſe more trifling accompliſhments in

weight and importance; ſo much the latter exceed the former in number and more frequent uſe.

Now, if it were decent or proper, I could mention by name many perſons within our knowledge, who, tho' in other reſpects men of no extraordinary merit, yet have been greatly careſſed thro' life, on no other account than from an eaſy and agreeable behaviour in their common intercourſe with mankind: By the help of which, however, they have raiſed themſelves to the higheſt dignities; leaving at a great diſtance behind them thoſe who have infinitely excelled them in thoſe more noble and more exalted virtues above mentioned. For as an amiable and ingenuous behaviour has a great influence in conciliating the favour of thoſe with whom we converſe; ſo, on the contrary, a moroſe and diſguſting behaviour will certainly excite their hatred and contempt.

Wherefore, tho' a diſagreeable ruſticity

of

of manners be not punishable by the laws of any community; (as being indeed but a slight offence) yet, we see, Nature herself chastises our failure in this respect, with sufficient asperity; as, on this account, we are evidently deprived of the company, and the favourable opinion of mankind. And certainly, as other more heinous crimes are attended with more real detriment, so these slighter offences bring with them a greater variety, or, at least, more frequent inconveniencies. For in like manner, as men who consider wild beasts as objects of terror, and disdain to shew any dread of such minute animals, as gnats or flies; yet, on account of the continued trouble, which those teazing insects occasion, are more frequently put out of humour by them, than by those more bulky creatures: So it usually happens, that the generality of mankind are infinitely more distressed by those rustic and untractable mortals, than by men of more notoriously flagitious characters. It

is not to be diſputed then, that every man, who is not determined to ſpend his life in ſolitude and the retreat of an hermitage, but in the company and aſſemblies of the polite, muſt think it of the utmoſt conſequence, to make himſelf amiable and agreeable in converſation. Not to mention, that thoſe other virtues, of generoſity and munificence, require a ſplendid fortune; a table and equipage, to exhibit them to advantage, (without which they are of little or no importance:) Whereas this elegance of manners, which depends entirely on our words and actions, even without the appendage of a good eſtate, gives a man influence, and the appearance of a gentleman.

Now, that you may the more ſucceſsfully diſcharge your duty in this reſpect, you muſt obſerve, that you ought to regulate your manner of behaviour towards others, not according to your own humour, but agreeably to the pleaſure and inclination of thoſe with whom you converſe:

To

To which it is entirely, yet under certain reſtrictions, to be directed. For he, who in the common intercourſe with his acquaintance, conforms, with a boundleſs obſequiouſneſs, to the will of others; ſuch a one muſt be deemed a mere paraſite, a ſcaramouch, or a buffoon, rather than a well-bred man or a gentleman. As, on the contrary, he who is quite careleſs and indifferent, whether he pleaſes or diſpleaſes his company, is deſervedly eſteemed a rude, ill-bred, clowniſh fellow. As therefore, when we conſult, not our own pleaſures, but that of our friends, our behaviour will be pleaſing and agreeable; our firſt enquiry muſt be, what thoſe particulars are, with which the greateſt part of mankind are univerſally delighted; and what thoſe are which, in general, they deteſt, as troubleſome and offenſive: For thus we ſhall eaſily diſcover, what kind of conduct, in our intercourſe with others, is to be avoided, and what to be adopted and purſued.

A general View of the Subject.

IT is to be obſerved then, that whatever is offenſive or diſagreeable to any one of our ſenſes, or contrary to our * *natural inſtincts* and *deſires*: And further, whatever raiſes in our minds an idea of any thing filthy or indecent; or what ſhocks our underſtanding: I ſay, that every thing and every action of this kind, as being greatly diſpleaſing to others, is carefully to be avoided. Nothing therefore, either filthy or immodeſt, naufeous or diſguſting, ought not only to be done, but even mentioned, in the preſence of others. Nor is it only the acting or mentioning any thing of this kind, that is generally diſpleaſing; but even the repreſenting them, by any motion or geſture, to the imagination of another, is extremely offenſive.

* Al l'appetito—this he afterwards explains.

SECTION I.

Examples of indelicacy, offenſive to the Senſes *.

FIRST then, the habit which ſome people have got, of thruſting their hands into their boſoms, or handling any part of their perſons which is uſually covered, is an obvious inſtance of indecency, and very improper.

In like manner, it is very unbecoming a well-bred man and a gentleman, to make any ſort of preparation, in the preſence of others, for complying with the neceſſities of nature; and much more ſo, to return to his company before he has completely adjuſted every part of his dreſs. Neither, if he would liſten to my

* The Author ſeems ſenſible, that ſome of theſe inſtances are too minute: But, as part of his ſubject, they could not be omitted.

advice,

advice, ought any one to waſh his hands before genteel company, on thoſe occaſions: Which very precaution of his, ſuggeſts to the mind an idea of ſomething uncleanly.

For the ſame reaſon, it is by no means a decent cuſtom for any one, upon meeting with any thing offenſive in the way, (as it often happens) to turn immediately to his companion, and point it out to his notice: Much leſs ought he to hold up any thing fœtid to another, that he may ſmell to it; which ſome people are apt to do; and are even ſo impertinent as to thruſt what is nafty up to their very noſes, and ſmear them with it: "Pray ſmell it, I beſeech you, how it ſtinks." Whereas they ought rather to ſay, "Pray, do not ſmell it, for it is very offenſive."

To the Senſe of Hearing.

Now as theſe, and other impertinencies of this kind, give offence to thoſe

ſenſes

ſenſes of which they are the proper objects; ſo there are others, with which the ears are offended: Such, for inſtance, as the grinding of the teeth together, when preſſed ſo cloſe as to grate each other: As alſo, by puffing and breathing too loudly; by any noiſe ariſing from rubbing one ſtone againſt another; by ſcraping any thing with a knife or other inſtrument of iron; and the like: Which every one ſhould guard againſt, as much as is in his power.

Neither will a well-bred man think this one caution, in regard to the ſenſe of hearing, ſufficient: But will alſo carefully abſtain from ſinging or humming a tune in company; eſpecially if he has the misfortune to have an unmuſical or a rough voice; and none of his friends ſeem diſpoſed to bear him company: Which caution, however, is but little regarded. So far from it, that we generally ſee thoſe people moſt ready to entertain their friends in this way, who are, by nature, the leaſt qualified for the attempt.

There are another ſort of people alſo, who, in coughing or ſneezing, make ſo horrible a noiſe, as to ſtun the very ears of others with the ſound. Nay, there are ſome perſons ſo inconſiderate and ſo indecent, as to ſputter in the very faces of thoſe that ſit near them, on theſe occaſions.

You will meet with others, likewiſe, who, in gaping, either howl like a wolf; or bray like an aſs: And who, with their jaws thus diſtended, and yawning ſo wide, will yet attempt to ſpeak and to continue their diſcourſe; uttering at the ſame time, a voice, or rather a ſtrange ſound; not unlike that of dumb people, when, on ſome violence offered them, they attempt to ſpeak. This kind of indecorum, as highly offenſive both to our eyes and ears, is carefully to be avoided.

To this it may be added (by the way) that a well-bred man ought to check this diſpoſition to gaping frequently; not only for the reaſons abovementioned,

but alſo becauſe this yawning propenſity ſeems to ariſe from a certain wearineſs and diſguſt: when the perſon, who is thus diſpoſed to be gaping continually, wants to be ſomewhere elſe, rather than where he now is; and therefore appears ſick of the converſation and amuſements of the preſent company *.

And certainly, let a man be ever ſo much inclined to gaping; yet if he is intent upon any agreeable amuſement, or engaged in any ſerious meditation, he eaſily gets rid of this propenſity. But he who is idle and diſengaged from all buſineſs, this habit is extremely apt to creep upon him. Hence it comes to paſs, that if any one perſon happens to gape in a

* A. Gellius mentions a remarkable inſtance, how much the Romans were offended with a man, for gaping before the Cenſors; for which he would have been ſeverely puniſhed, if he had not declared upon oath, that he did it involuntarily, and that it was a kind of a diſeaſe, under which he laboured. BOOK iv. l. 20.

company,

company, who have nothing elſe to engage their attention, all the reſt uſually follow his example; as if he had put them in mind of doing, what, if they had thought of it, they otherwiſe intended to have done *. Now, as in the Latin and other languages, a yawning fellow is ſynonimous or equivalent to a negligent and ſluggiſh fellow; this idle cuſtom ought certainly to be avoided; being (as was obſerved) diſagreeable to the ſight, offenſive to the ear, and contrary alſo to that natural claim, which every one has to reſpect. For when we indulge ourſelves in this liſtleſs behaviour, we not only intimate, that the company we are in, does not greatly pleaſe us; but alſo make a diſcovery, not very advantageous to ourſelves; I mean, that we are of a drowſy, lethargic diſpoſition: which muſt render

* I have ſeen a clergyman, in the fineſt and moſt ſolemn part of our Liturgy,—thus ſet the example to a whole congregation.

us by no means amiable or pleaſing, to thoſe with whom we converſe.

§. It is moreover extremely indecent to ſpit, cough, and expectorate (as it were) in company, as ſome hearty fellows are apt to do: and more ſo, when you have blown your noſe, to draw aſide and examine the contents of your handkerchief; as if you expected pearls or rubies to diſtil from your brain. Theſe kinds of habits, in good company, are ſo very nauſeous and diſguſting, that if we indulge ourſelves in them, no one can be very fond of our acquaintance. So far from it, that even thoſe, who are inclined to wiſh us well, muſt, by theſe and the like diſagreeable cuſtoms, be entirely alienated from us.—Thoſe ill-bred people, who expect their acquaintance to love and careſs them, with all their foibles, are as abſurd as a poor ragged cinder-wench, who ſhould roll about upon an heap of aſhes, ſcrabbling and throwing duſt in the face of every one that paſſed by; and yet flatter herſelf

ſelf, that ſhe ſhould allure ſome youth to her embraces, by theſe dirty endearments; which would infallibly keep him at a diſtance.

It is alſo an inelegant cuſtom, for any one to apply his noſe, by way of ſmelling, to a glaſs of wine, which another perſon is to drink; or to a plate of meat, which another is to eat. Nay, I would not adviſe any one to ſmell to any thing, which he himſelf intends to eat or drink: Since there is a poſſibility, at leaſt, that his noſe may drop upon it; or the very idea may offend the company, tho' by good luck that accident may not then befal him. Moreover, if you would liſten to my advice, I would not have you by any means offer the glaſs to another, out of which you yourſelf have drank; much leſs ſhould you give to another a pear, or any other fruit, which you have bitten; unleſs it be to a perſon with whom you live in a more than domeſtic intimacy. Nor let it be any ob-

jection

jection to your obſerving theſe rules, that the inſtances which I have hitherto mentioned do not ſeem to be of much importance; for ſlight wounds, frequently repeated, will prove fatal, and kill a man at laſt.

COUNT RICHARD:

An Inſtance of delicate Reproof.

§ There was, ſome years ago, a Biſhop of Verona, whoſe name was John Matthew Gilberto; a man deeply read in the Holy Scriptures, and throughly verſed in all kinds of polite literature. This Prelate, amongſt many other laudable qualities, was a man of great elegance of manners, and of great generoſity; and entertained thoſe many gentlemen and people of faſhion, who frequented his houſe, with the utmoſt hoſpitality, and (without tranſgreſſing the bounds of moderation) with ſuch a decent magnifi-

cence, as became a man of his ſacred character.

It happened then, that a certain Nobleman, whom they called * *Count Richard*, paſſing thro' Verona at that time, ſpent ſeveral days with this Biſhop and his family; in which every individual almoſt was diſtinguiſhed by his learning and politeneſs. To whom, as this illuſtrious gueſt appeared particularly well-bred, and every way agreeable, they were full of his encomiums; and would have eſteemed him a moſt accompliſhed perſon, but that his behaviour was ſullied with one trifling imperfection; which the Prelate himſelf alſo, a man of great penetration, having obſerved, he communicated the affair, and canvaſſed it over with ſome of thoſe with whom he was moſt intimate. Who, tho' they were unwilling to offend, on ſo trifling an oc-

* It might be worth enquiring (as matter of curioſity) whether this were not ſome Engliſh Earl, on his travels at that time.

caſion,

caſion, a gueſt of ſuch conſequence, yet at length agreed, that it was worth while to give the Count an hint of it in a friendly manner. When therefore the Count, intending to depart the next day, had, with a *good grace*, taken leave of the family, the Biſhop ſent for one of his moſt intimate friends, a man of great prudence and diſcretion, and gave him a ſtrict charge, that, when the Count was now mounted, and going to enter upon his journey, he ſhould wait on him part of the way, as a mark of reſpect; and, as they rode along, when he ſaw a convenient opportunity, he ſhould ſignify to the Count, in as gentle and friendly a manner as poſſible, that which had before been agreed upon amongſt themſelves.

Now this domeſtic of the Biſhop's was a man of advanced age; of ſingular learning, uncommon politeneſs, and diſtinguiſhed eloquence; and alſo of a ſweet and inſinuating addreſs: who had himſelf

ſpent a great part of his life in the courts of great Princes; and was called, and perhaps is at this time called Galateo; at whoſe requeſt, and by whoſe encouragement, I firſt engaged in writing this treatiſe.

This Gentleman, then, as he rode by the ſide of the Count, on his departure, inſenſibly engaged him in a very agreeable converſation on various ſubjects. After chatting together very pleaſantly, upon one thing after another; and it appearing now time for him to return to Verona; the Count began to inſiſt upon his going back to his friends, and for that purpoſe he himſelf waited on him ſome little part of the way.—There, at length, Galateo with an open and free air, and in the moſt obliging expreſſions, thus addreſſed the Count: "My Lord, ſays he, the Biſhop of Verona, my maſter, returns you many thanks for the honour which you have done him: particularly, that you did not diſdain to take up your

reſidence

Bodychen . Sparrow

reſidence with him, and to make ſome little ſtay within the narrow confines of his humble habitation.

"Moreover, as he is throughly ſenſible of the ſingular favour you have conferred upon him on this occaſion; he has enjoined me, in return, to make you a tender of ſome favour on his part; and begs you, in a more particular manner, to accept chearfully, and in good part, his intended kindneſs.

"Now, my Lord, the favour is this. The Biſhop, my maſter, eſteems your Lordſhip as a perſon truly noble; ſo graceful in all your deportment, and ſo polite in your behaviour, that he hardly ever met with your equal in this reſpect; on which account, as he ſtudied your Lordſhip's character with a more than ordinary attention, and minutely ſcrutinized every part of it, he could not diſcover a ſingle article, which he did not judge to be extremely agreeable, and deſerving of the higheſt encomiums. Nay, he

would have thought your Lordſhip complete in every reſpect, without a ſingle exception; but that in one particular action of yours, there appeared ſome little imperfection: which is, that when you are eating at table, the motion of your lips and mouth cauſes an uncommon ſmacking kind of a ſound, which is rather offenſive to thoſe who have the honour to ſit at table with you. This is what the good Prelate wiſhed to have your Lordſhip acquainted with: and intreats you, if it is in your power, carefully to correct this ungraceful habit for the future: and that your Lordſhip would favourably accept this friendly admonition, as a particular mark of kindneſs; for the Biſhop is throughly convinced, that there is not a man in the whole world, beſides himſelf, who would have beſtowed on your Lordſhip a favour of this kind."

The Count, who had never before been made acquainted with this foible of his,

his, on hearing himſelf thus taxed, as it were, with a thing of this kind *, bluſhed a little at firſt: but, ſoon recollecting himſelf, like a man of ſenſe, thus anſwered: "Pray, Sir, do me the favour to return my compliments to the Biſhop; and tell his Lordſhip, that if the preſents, which people generally make to each other, were all of them ſuch as his Lordſhip has made me, they would really be much richer than they now are. However, Sir, I cannot but eſteem myſelf greatly obliged to the Biſhop for this polite inſtance of his kindneſs and friendſhip for me; and you may aſſure his Lordſhip, I will moſt undoubtedly uſe my utmoſt endeavours to correct this failing of mine for the future. In the mean time, Sir, I

* It may be queſtioned, whether the freedom of an Engliſh Univerſity, where a man would be told of his foibles with an honeſt laugh, and a thump on the back, would not have ſhocked Count Richard leſs than this ceremonious management of the affair.

take my leave of you; and wiſh you a ſafe and pleaſant ride home."

What now can we ſuppoſe this worthy Prelate and his noble family, (who were ſo much diſguſted with Count Richard for ſo trifling a foible) would ſay to thoſe people, whom we ſometimes ſee thruſting, like hogs, their very *ſnouts* into their ſoup; ſo as not once to lift up their eyes from their plates; much leſs to take off their hands, from what is ſet before them? Who, with their cheeks inflated as if they were ſounding a trumpet, or puffing up the fire, do not ſo properly eat, as devour their food: Whom you often ſee with their hands ſmeared up to their very elbows; and their napkins greaſed in ſuch a manner, that a diſhclout is a more cleanly thing. And yet with theſe napkins they are not aſhamed to wipe off the ſweat, (which, from their hurry and eagerneſs in devouring their food, generally flows plentifully down their faces) or even to wipe their noſes upon them, as often as they have an inclination.

Now

Now really, people that can be guilty of ſuch filthy behaviour, are not only unworthy to be entertained in the moſt elegant manner by the noble Prelate above-mentioned; but deſerve to be entirely baniſhed from the aſſemblies of the polite. Which offenſive manners, therefore, (I mean of ſmearing the table cloth, or crumbling his bread upon it, and the like) a well-bred man will carefully avoid. Neither ought you to offer your napkin, much leſs your handkerchief, to any one that ſits near you, as if it were quite clean; which the perſon you offer it to, cannot be ſure of: nor ſhould you, if you have occaſion to talk to him, put your mouth ſo near, as to breathe in his face: for few people can bear the breath of another, tho' ever ſo ſweet. Moſt of the habits and cuſtoms above-mentioned, are diſagreeable to thoſe with whom we converſe, as being offenſive to ſome one of the ſenſes, and therefore we ſhould guard againſt them, as much as poſſible.

N. B.

N. B. Some few directions to the genteeler ſort of Domeſtics, who attended in the palaces of Cardinals, Prelates and Princes, are here omitted: ſuch as ſpitting, coughing, or ſneezing, when they wait at table,—or, if employed to take a piece of toaſted bread or roaſted apple from the fire, not to blow off the aſhes with their mouths, &c.—as "there is ſeldom wind without rain," ſays the proverb.

SECTION II.

§. 1. LET us now proceed to thoſe inſtances of behaviour, which, tho' not offenſive to any one of the ſenſes, yet are contrary to the natural deſires and expectations of the generality of mankind. For,

For, we muſt obſerve, there are many and various particulars, which, by a kind of natural inſtinct, every one judges to be right, and expects to meet with, from thoſe with whom he converſes. Such as mutual benevolence and reſpect; a deſire of pleaſing and obliging each other; and the like.

Nothing therefore ought to be ſaid or done, which may by any means diſcover, that thoſe, whoſe company we are in, are not much beloved, or, at leaſt, much eſteemed by us.

It ſhould ſeem, therefore, not a very decent cuſtom, (which yet is practiſed by ſome people) who affect to be drowſy and even fall aſleep, (on purpoſe as it were) where a genteel company is met together for their mutual entertainment. For, certainly, thoſe that behave in this manner, declare in effect, that they do not much eſteem thoſe who are preſent, or pay any regard to their converſation; not to mention, that ſomething may hap-

pen

pen in their ſleep, (eſpecially if they are any ways indiſpoſed) that may be diſagreeable either to the eyes or the ears of the company: for one often ſees, in ſuch ſleepy folks, the ſweat run down their faces, or the ſaliva down their beards, in no very decent manner.

For the ſame reaſon, it is rather a troubleſome practice, for any one to riſe up, in an aſſembly thus converſing together, and to walk about the room.

You meet with ſome people, likewiſe, who are continually wriggling and twiſting themſelves about; ſtretching and gaping, and turning themſelves, ſometimes on one ſide, ſometimes on another, as if they were ſeized with a ſudden fever; which is a certain indication that they are tired and diſguſted with their preſent company.

In like manner, they act very improperly, who pull out of their pockets, firſt one letter, then another; and read them before the company.

And

And much worſe does he behave, who, taking out his ſciſſars or his penknife, ſets himſelf, with great compoſure, to cut and poliſh his nails; as if he had an utter contempt for thoſe that are preſent; and therefore, to deceive the time, was endeavouring to amuſe himſelf in ſome other manner.

We ought alſo carefully to abſtain from thoſe little ways, which are much in uſe, of humming a tune to ourſelves, or imitating the beating of a drum with our fingers upon the table, or kicking out our feet alternately in an inſolent manner; for theſe are all indications of our contempt for others.

Moreover, it is by no means decent to ſit in ſuch a manner, as either to turn our backs upon any part of the company; or to lift up our legs ſo as to diſcover, to the eyes of others, thoſe parts of the body which are uſually concealed: for we never act thus, but in the preſence of thoſe,

thoſe, for whoſe good opinion we have not the leaſt regard.

It muſt be confeſſed, however, that when any perſon of rank vouchſafes to do any thing of this kind, before a domeſtic, or an humble friend *, it ought not to be conſidered as the effect of pride, but of love and friendſhip for the perſon, before whom he takes this liberty.

Every man ought likewiſe to ſtand with his body erect, and not loll or lean

* Martial thus ſneers an haughty fellow, who profeſſed himſelf his *friend:*

Nil aliud video quo te credamus amicum,
Quam quòd me coram *pedere*, Criſpe, ſoles.

IMITATED.

Whither do all theſe vaſt profeſſions tend?—
Why, yes; you take the *freedoms* of a friend.

OR,

You call yourſelf my friend—Why faith! that's kind;
But ah! I fear, Sir, all your words are *wind*.

Bodleian Sherard's Book

upon another perſon, by way of ſupport or leaning-ſtock, as we ſay.

When you are talking to any one, don't be continually punching him in the ſide, as ſome people are; who, after every ſentence, keep aſking the perſon they are converſing with; "Did not I tell you ſo?" "What do you think of the matter?" "What ſay you, Sir?" And, in the mean time, they are every moment jogging and thruſting him with their elbow; which cannot be conſidered as a mark of reſpect.

Dreſs.

§ When you go into public, let your dreſs be genteel, and ſuitable to your age and ſtation of life. He that does otherwiſe, ſhews a contempt of the world, and too great an opinion of his own importance. On this account, the citizens of Padua were always greatly offended, and thought themſelves inſulted, if a noble

ble Venetian appeared in their ſtreets, not in his full dreſs gown, but in a ſhort coat; as if he fancied himſelf taking a walk at his eaſe, in ſome country village.

Let your cloaths not only be made of good *broad cloth*; but lay it down as a conſtant rule, in adorning your perſon, to conform to the cuſtom of the country you live in; and alſo to the faſhion of the preſent times: tho' the dreſs, which we now uſe, may perhaps be leſs convenient and leſs ſuited to the human body, than that of the antients either really was, or as learned men fancy it was.

In like manner, if the whole town wear their hair cut ſhort, I would not have you oſtentatiouſly diſplay your fine locks at full length; or, if the reſt of your countrymen wear beards, I would not have you alone appear without one: for this would be to make yourſelf ſingular, and contrary to other people. Whereas, in our common intercourſe with mankind, we ought by no means

(without

without ſome neceſſity, which ſhall hereafter be explained) to run counter to the common cuſtoms of the world; for this, beyond any other offence we can be guilty of, will render us odious to mankind. There is no reaſon in the world, then, why, in things of this kind, you ſhould oppoſe the opinion of the public, to which you ought always, in a moderate way, to conform; leſt you ſhould be left to enjoy your own faſhion alone; with your coat hanging down to your ancles, whilſt every one elſe wears it tucked up to his waiſt. For as a man that has any thing monſtrous in his face; a noſe full of carbuncles ſuppoſe, or in any other reſpect abhorrent from the uſual figure of the human countenance; as ſuch a one, I ſay, draws the eyes of every one with aſtoniſhment upon him: thus the very ſame thing befals thoſe, who have any thing ſingular or unuſual in their dreſs; and who, inſtead of conforming to the taſte

of others, indulge their own particular fancy. Some of these you will see strutting about with their hair hanging down to a great length, and their beard cut short, or perhaps closely shaved to the very quick: others with their hair collected under a net, or perhaps with monstrous great hats upon their heads, after the manner of the Swiss. Hence it comes to pass, that every one who passes by them, looks back upon them with astonishment: or, perhaps the mob gathers round them in a circle, to survey, as it were, those who come in triumph over the manners and customs of the country where they live.

Let your cloaths be well made, and fitted to your person; and put on with taste and elegance; for those, who wear a splendid and expensive suit, but either awkwardly made, or not well fitted to their persons, discover one of these two things; either that they despise the world, and care not whether they please or displease

pleaſe mankind; or that they are entirely ignorant of what is elegant or genteel*. This kind of affectation betrays a contempt of thoſe amongſt whom we live, and in return, makes us contemptible, or, at leaſt, leſs agreeable than we might otherwiſe appear.

§ But there are people, who proceed ſtill further in this reſpect; and not only raiſe in others a ſuſpicion that they have little regard for them; but are really ſo untractable in their behaviour, that there is no poſſibility of converſing with them upon any tolerable terms; for they always run counter to the reſt of the company, or make them wait; and never ceaſe to incommode and be troubleſome to them; never vouchſafing to explain their intentions, or what they would be at. Thus, for inſtance, when every one elſe

* A third ſuſpicion might ariſe in this age; that we bought our cloaths in Monmouth-ſtreet.—The vulgar joke (upon a man in a coat too long for him) is not a bad one;—"Pray Sir, was not your grandfather a very tall man?"

is ready to ſit down to dinner, and the table is covered, and every one is *waſhed*; then they, forſooth, as if they were going to write ſomething, will call for a pen and ink; (or perhaps for a chamber pot to make water): or will complain, that they have not yet taken their morning's walk; and pretend, that it is yet time enough to go to dinner; that the company muſt wait a little: and wonder what the deuce they are in ſuch a hurry for to-day! And thus they put every one in confuſion: as if they alone were of any conſequence, and nothing was to be regarded but their pleaſure and convenience.

This ſort of people expect alſo to have the preference upon every other occaſion. Wherever they go, they will be ſure to make choice of the beſt bed-chambers and the ſofteſt beds: they will ſit down in the principal and moſt convenient place at table; in ſhort, they expect all mankind to be ſolicitous to oblige them, as

if

if they alone were to be honoured and reſpected; yet nothing pleaſes them, but what they themſelves have contrived or executed: they ridicule others; and at every kind of diverſion, whether in the field or in the drawing-room, a conſtant deference is to be paid to them by the reſt of the world.

§ There is another ſet of people, ſo very teſty, crabbed, and moroſe, that no one can ever do any thing to their ſatisfaction: and who, whatever is ſaid to them, anſwer with a frowning aſpect: neither is there any end of their chiding and reproaching their ſervants. And thus, they diſturb a whole company with continual exclamations of this kind: "So! how early you called me up this morning!" "Pray look; how cleverly you have japanned theſe ſhoes!" "How well you attended me to church to-day!" "You raſcal! I have a good mind to give you my fiſt in your chops; I have, ſir;"—This kind of expoſtulations are extremely odious and

 diſagreeable;

diſagreeable; and ſuch people ought to be avoided, as one would fly from the plague. For tho' a man may be really, and in his heart, modeſt and humble; and may have contracted this ſort of behaviour, not ſo much from a bad diſpoſition, as from negligence and bad habit; nevertheleſs, as he betrays evident marks of pride in his external appearance, he cannot but make himſelf extremely odious to mankind: for pride is nothing leſs than a contempt of other people: whereas the moſt inſignificant perſon in the world fancies himſelf a man of conſequence; and, as I obſerved in the beginning of this ſection, of courſe entitled to reſpect.

There was at Rome, not many years ſince, a moſt excellent perſon, * Ubaldino Bandinelli, a man of a moſt penetrating genius, and of ſingular learning. It was an uſual ſaying of his, "That in all that multitude of people, whom he met in the crowded ſtreets, as he went to the

* A noble Florentine; Biſhop of Monte Fiaſcone.

Pope's

Pope's palace, or returned from thence, there was not one of them, not only amongſt the Noblemen, Courtiers, Prelates or Grandees, but even amongſt the middling or lower ſort of people, who did not think himſelf, in his own mind, of as much conſequence, as he himſelf was." And certainly, if we could truly eſtimate the ſingular virtue of that excellent perſon, there were few men who could really be compared to him in dignity and worth. But indeed, in things of this kind, we ſhould not make uſe of ſo exact a ſtandard; nor weigh men by grains or ſcruples, as one may ſay: for in our behaviour to others, we ſhould conſider not ſo much what their *real* merit is, but (as in rating of money) what imaginary value has been ſtamped upon them by cuſtom, and the opinion of the vulgar. Nothing therefore ought to be done, in the preſence of thoſe whom we are deſirous to pleaſe, which may exhibit an appearance of ſuperiority, rather than an

equality of condition. But every action and every geſture ſhould be ſuch, as may teſtify the greateſt reſpect and eſteem for the perſons with whom we are in company. For which reaſon, there are ſome things, which, if done in their proper ſeaſon, cannot be found fault with; yet, in regard to the place and the perſons preſent, may be extremely reprehenſible. Such, for inſtance, are angry expoſtulations, and the ſcolding at ſervants, as above mentioned: and much more the chaſtiſing them with ſtripes before company; for this is exerciſing your authority and juriſdiction, which you ought not by any means to do, in the preſence of thoſe whom you reverence and reſpect. Not to mention, that ſuch a one offends the whole company which is preſent, and interrupts and ſpoils their whole converſation; eſpecially if any thing of this kind is done at table, a place dedicated entirely to mirth and enjoyment. I repeat it again, therefore, that

that whatever happens, it is very indecent for a man to diſcover his anger at table; and if he cannot entirely ſuppreſs his rage, he ought, at leaſt, ſo far to check it, as not to give any uneaſineſs to the company; and more particularly ought you to guard againſt it, if you happen to have brought ſtrangers to dine with you; becauſe you are ſuppoſed to have invited them to a ſcene of pleaſure, and therefore ought by no means to make them miſerable.—For, as ſour fruit, eaten by other people, ſets our teeth on edge; ſo to ſee them uneaſy muſt of courſe make us unhappy.

Of Refractory People.

§ Refractory perſons are thoſe, who, like unruly horſes, run counter to the inclinations of other people on all occaſions; as the name itſelf partly implies. And how likely this obſtinate behaviour is to conciliate the affections and the

good

good will of mankind, you may eaſily judge; ſince it conſiſts in oppoſing continually their pleaſures and amuſements; which is acting more like enemies than friends. Thoſe, therefore, who are deſirous of gaining the love of mankind, will uſe their utmoſt endeavours to check this propenſity: which, inſtead of their good will and favour, will moſt certainly procure their hatred and diſdain. Nay, we ought, on the contrary, to take a pleaſure in complying with the inclinations of others, where we can do it without any detriment to ourſelves; and alſo to ſuit our converſation to their taſte and fancy, rather than to our own: and this we ought to make a conſtant rule.

Neither is it conſiſtent with politeneſs, to treat any one with a ruſtic ſurlineſs, or with the air of a ſtranger: but rather with an agreeable and domeſtic familiarity. For there is no other difference between an olive and a wild olive tree; or between a crab and an apple and other fruits

fruits of this kind; but that ſome are *cultivated* in gardens, and are a ſort of domeſtic fruits, whilſt the others grow wild in woods and fields. Now we ought to eſteem him alone an agreeable and good-natured man, who, in his daily intercourſe with others, behaves in ſuch a manner as friends uſually behave to each other. For as a perſon of that ruſtic character appears, wherever he comes, like a mere ſtranger: ſo, on the contrary, a polite man, wherever he goes, ſeems as eaſy as if he were amongſt his intimate friends and acquaintance.

It ſeems deſirable, therefore, that every one ſhould accuſtom himſelf to addreſs others in a kind and affable manner; converſe with them, anſwer them, and behave to every one as he would to a fellow citizen, and one with whom he was intimately acquainted. In which reſpect many people are greatly defective; who never vouchſafe to look pleaſed upon any one; who ſeem glad of every opportunity

nity to contradict whatever other people aſſert; and, whatever act of kindneſs is tendered them, they reject it with rudeneſs; like foreigners or barbarians, who are ſuſpicious of every civility that is ſhewn them: who never diſcover the leaſt degree of chearfulneſs, by any ſprightly or even friendly converſation; and, whatever overture of reſpect is ſhewn them, they receive it with diſdain. "Mr. Such-a-one deſired me to make his compliments to you."—'What the Devil have I to do with his compliments'—"Mr. —— enquired after you lately, and aſked how you did:" 'Let him come and feel my pulſe, if he wants to know.'—Now, men of this moroſe ſtamp are, deſervedly, but little loved or eſteemed by others.

Melancholy, or Abſent People.

§ It is alſo very unpolite to appear melancholy and thoughtful; and, as it were, abſent

abſent from the company where you are, and wrapt up in your own reflections. And, tho' perhaps this may be allowable in thoſe, who, for many years, have been entirely immerſed in the ſtudy and contemplation of the liberal arts and ſciences *; yet, in other people, this is by no means to be tolerated. Nay, ſuch perſons would act but prudently, if, at thoſe ſeaſons when they are diſpoſed to indulge their own private meditations, they would ſequeſter themſelves entirely from the company of other people.

Too great Senſibility.

§ It is likewiſe very unbecoming, eſpecially in a man, to appear too delicate, and of too exquiſite a ſenſibility. For, to converſe with people of this character,

* Thomas Aquinas, dining with the King of France, after a ſhort pauſe, with his eyes fixed, ſtruck his hand upon the table, crying out; "I have confuted the Manichæans!"

is rather a ſtate of ſervitude, than of ſociety upon equal terms. And really, you meet with ſome people of ſo very tender, and, as it were, *brittle* a texture, that to live and converſe with them, is as critical a ſituation, as to be ſurrounded with the fineſt glaſs ware; to which the ſlighteſt ſtroke may be fatal: ſo that, like glaſs, they muſt be managed and handled with the moſt delicate touch, for fear of offence. For, if you do not obſerve with the utmoſt readineſs and ſolicitude, every punctilio of ceremony; addreſs them, viſit them, reverence them, and anſwer every queſtion with the greateſt accuracy; they fret and torment themſelves as much, or rather much more, than another man would do on account of the greateſt injury or affront. Theſe people are ſo fond of their titles, that unleſs you addreſs them preciſely to an hair, according to their own conception of themſelves, they break out into bitter complaints; and immediately conceive an immortal enmity

againſt

againſt the offender.—"Such a one is a very ill-bred fellow: he calls me his friend, inſtead of my Lord." "I have a right to be called your Excellence, whether he knows it or not; and my title is Lord John." "I was not placed at table according to my rank, ſuch a day." "Such a one has not returned my viſit yet, tho' I waited on him ſome time ſince:" and the like. No one ſhall converſe with me, or with any one that is of my way of thinking, upon ſuch a footing. Such people certainly muſt, by degrees, ſo far diſguſt the reſt of the world, that no one will think them worth his notice: for they are ſo much, and beyond meaſure wrapt up in, and ſo fond of themſelves, that they can leave no room for any regard to the reſt of mankind. But men expect, in the manners of thoſe with whom they converſe (as I at firſt obſerved under this head) as much ſweetneſs and complaiſance, as can be ſuppoſed to ſubſiſt in ſuch an intercourſe. Now, to

live conſtantly with men of ſuch faſtidious tempers; and whoſe friendſhip, like the fineſt thread, is ſo eaſily ſnapped in two, is not to live like their friend, but their ſlave. And therefore, there is no one, I will not ſay, who can be fond of, but who does not deteſt their company. This exceſſive delicacy, therefore, and effeminacy of manners, ought to be left to the ſillier part of the female ſex.

Converſation.

§ In our familiar converſation, alſo, we are guilty of many and various offences: but principally, I think, in the choice of the ſubjects on which we uſually converſe; which ought not to be either trifling or vulgar. For our company will not attend to ſubjects of that kind, and, of conſequence, can receive no pleaſure from them: nay, they will deſpiſe the reciter himſelf, with his goſſiping tales.—Nor yet ought we to make choice of too

refined

refined or far-ſetched topics for our converſation; as people cannot liſten without pain to any thing of that kind.

We ought alſo to take particular care, that the ſubject of our diſcourſe be ſuch, as may not put any of the company to the bluſh, or tend to the diſcredit of any one preſent. Neither ought we to talk of any thing filthy or obſcene, however agreeable ſuch ſubjects may be thought by ſome people; for a man of honour ought to pleaſe others by honourable means alone.

Neither is any thing, on any account, to be ſpoken profanely of God, or his Saints; whether ſeriouſly, or by way of joke, however lightly ſome people may think of the affair, or how much pleaſure ſoever they may take in this practice. In which reſpect, the noble company introduced in the tales of John Boccace *, have very frequently offended: for

* The *Saints* which Boccace has ridiculed, are chiefly the Popes and Monks; the Boniſaces, &c. of thoſe days.

which reaſon, they have deſervedly fallen under the ſevereſt cenſure, with all ſenſible people. Know then, that to ſpeak ludicrouſly of the Divine Being, or of things ſacred, is not only the vice of the moſt profligate and impious rakes, but a ſure indication of an ill-bred, ignorant fellow. Indeed, to hear any thing ſpoken irreverently of God, is ſo extremely ſhocking, that you meet with many people, who, on ſuch occaſions, will immediately leave the room.

§ Nor ought we only to ſpeak reverently of the Deity, but, in all our converſation, we ought to take all poſſible care that our words do not betray any thing looſe or vicious in our lives and actions: for men deteſt in others, thoſe vices, which even they themſelves are guilty of.

In like manner, it is unpolite to talk of things unſuitable to the time when they are ſpoken, and to the perſons who are to hear us, tho' the things in themſelves,

ſelves, and when ſpoken in a proper place, may be really good and virtuous. A truce, therefore, with your grave diſcourſes, on ſacred and religious ſubjects, in an aſſembly of young people, who are met together to be joyous and chearful.

On days alſo deſtined to public rejoicing, or at an entertainment, let no melancholy ſtories be recited; nor let there be any mention, or recollection of any thing terrible; of wounds, diſeaſes, deaths, tortures, peſtilences, and other mournful or ſhocking incidents. Or, if by chance any one ſhould ſtumble unawares upon a ſubject of this kind, let him be drawn off in an agreeable and artful manner from his intended purpoſe; and inſenſibly led into the recital of things more chearful and more ſuitable to the occaſion: Tho', perhaps, we poor mortals have more frequently occaſion to weep, than to laugh; on which account, thoſe mournful fables, called tragedies, as ſome imagine, were invented: that

being repreſented in the theatres (according to the * cuſtom of thoſe times) they might elicite tears from thoſe, who ſtood in need of ſuch a diſcipline: that, by hearing the misfortunes of human life frequently lamented; they might be cured of their weakneſs.—But, however this may be, we ought not to bring a gloom over the minds of thoſe with whom we converſe; eſpecially in thoſe places, where people meet together to enjoy themſelves, and not to lament the miſeries of human life: although perhaps we may ſometimes meet with a gloomy mortal of weak nerves, who is fond of ſqueezing out a tear upon all occaſions; whoſe longing one might eaſily ſatisfy, by the acrimony of a little muſtard, or by en-

* Triſſino had written his Sophoniſba, the firſt modern tragedy, which was acted about twenty years before this time, at the expence of Leo X. But the uſual entertainments on the Italian theatre were nothing but extempore farces or pantomimes. See Riccoboni Theat. Ital.

tertaining

tertaining him in a ſmoaky room. For this reaſon, Philoſtratus, in Boccace, is by no means excuſable for the ſubject of his oration, filled with nothing but horrid events and ſhocking murders, when he was ſuppoſed to ſpeak before an aſſembly, met only for the purpoſes of mirth and jollity. To introduce a narration, therefore, of ſuch diſmal and melancholy incidents, on ſuch an occaſion, is ſo very abſurd, that it were much better entirely to hold one's tongue.

§ Not much unlike this, is the abſurdity of thoſe, who never have any thing elſe in their mouths to entertain you with, but their wives, their children, or their families.—"Ah! how our little Bobby made us laugh laſt night! He's a fine boy, I aſſure you; and ſo you'd ſay if you ſaw him!" Or, perhaps, the beauty or virtues, the good œconomy or the good ſenſe of the good Lady his wife, are the ſubject of his nauſeous panegyric. But there is no one ſo idle as to attend to

ſuch impertinencies, or rather, that hear them without the utmoſt pain and diſguſt.

Dreams.

§ It is alſo a tireſome cuſtom, which ſome people have got, of telling their dreams perpetually; and that with ſo much eagerneſs, and with ſuch an air of importance, as would ſurpaſs the patience of a Stoic to attend to them; eſpecially, when the reciters are generally ſuch inſignificant people, that, to liſten to their moſt important waking tranſactions would be abſolute loſs of time. We ought not therefore to trouble others with ſuch vile traſh, as our dreams uſually conſiſt of; for moſt of thoſe dreams, which preſent themſelves to the generality of mankind, are trifling and frivolous. And tho' I have frequently heard, that the wiſe men amongſt the ancients have left us, in their works, many dreams written with ſingular art and elegance*; yet that

* Cicero, &c.

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is no reaſon why people leſs learned, and even of vulgar rank, ſhould pretend to any thing of that kind, in their ordinary converſation.

A Dream of Flaminius Tomarotius.

Now I muſt confeſs, amongſt all the dreams which I have ever heard (tho' I make it a rule to liſten to very few) I remember but one that I thought worth hearing or relating; and that was one which preſented itſelf, in his ſleep, to that worthy nobleman of Rome, Flaminius Tomarotius; who himſelf, however, was a perſon by no means illiterate, or void of underſtanding; but, on the contrary, a man of ſingular learning and great ingenuity.

This nobleman then, in his ſleep, fancied himſelf ſitting in the ſhop of a very wealthy apothecary, his near neighbour. Here on a ſudden, I know not upon what occaſion, a tumult was raiſed amongſt the

people, and it ſo happened that every thing in this apothecary's ſhop was expoſed to plunder: when one man ſnatched up a linctus; another man a box of pills or of lozenges; (one, one thing, and another, another) and ſwallowed them down with great avidity; inſomuch that, in a very ſhort time, there was not a vial, a gallipot, or a pill box, or, in ſhort, any kind of veſſel, which was not emptied and toſſed off. There was one glaſs only, (and that a very ſmall one) filled to the very brim with a moſt pure and tranſparent liquor; which almoſt every one paſſed by unnoticed, and which no one would taſte.

Amidſt theſe tranſactions, he ſaw, on a ſudden, an elderly man enter the place, of an auguſt and noble ſtature, and who, by his very aſpect, attracted the admiration and reverence of every one preſent. He, ſurveying with a grave air the drawers and boxes of the apothecary's ſhop, ſome emptied, ſome overturned, and a good part

part of them broken, eſpied alſo by chance the glaſs above mentioned: which he put immediately to his mouth, and drank it off with ſuch eagerneſs, that he left not the leaſt drop in the glaſs; which having done, he walked out in the ſame manner with the reſt; at which, therefore, Flaminius, imagining himſelf to be ſtricken with great admiration, turning to the apothecary aſked him who that old man was, and wherefore he had drunk with ſo much pleaſure that water which was neglected by all the reſt: to whom the apothecary ſeemed to reply in theſe words; "O! my ſon, that venerable old man whom you ſaw is the Divine Being himſelf; and the limpid water, deſpiſed by all the reſt, and drunk off by him alone, was *diſcretion*; which men (as you have probably experienced) will by no means, even in the ſlighteſt manner, touch with their lips."

Such ſort of moral dreams, then, may, I think, be repeated, and liſtened to with

pleaſure

pleaſure and with improvement: for, they appear more like the ſentiments of the waking ſoul, than its viſions in ſleep; and may be called the virtue of our ſenſitive nature, if I may be allowed the expreſſion. But all thoſe ſilly dreams, void of all meaning and ſentiment, ſuch as the generality of thoſe are, which we vulgar people uſually dream, (for good and learned men, even when they ſleep, are better and wiſer than the wicked and illiterate;) all thoſe, I ſay, ought to be given up to oblivion, and to be entirely diſmiſſed as ſoon as we awake.

Lies.

§ Tho' one would imagine there was nothing to be found more vain and empty than dreams, yet there is one thing remains more futile, and even lighter than vanity itſelf; I mean, a *lie*. For of thoſe things which people ſee in their dreams, there has generally been ſome ſhadow, as

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it were, and repreſentation in their preceding actions; but of a lie, there never exiſted the leaſt ſhadow or prototype in the univerſe. Wherefore, the ears and attention of thoſe who liſten to us, ought much leſs to be burthened with lies, than with the recital of our dreams. For, tho' lies may ſometimes be received for truths; yet, after a time, their authors not only forfeit their credit, and nobody believes a word they ſay; but no one can bear to hear them with patience, as being men, whoſe words are void of all ſubſtance, and to whom no more regard ought to be paid, than if they did not ſpeak at all, but only vented ſo much breath in the empty air.

Yet we muſt obſerve, there are many people to be met with, who will utter lies, not with any malicious intention, or for any advantage to themſelves; or to injure others, either in their property or in their reputation; but merely for the

pleaſure

pleaſure they take in the lies themſelves: as you meet with ſome people, who will be tippling every moment, not to quench their thirſt, but merely from a ſottiſh habit of drinking.

Others there are, who, from an impulſe of vanity, will forge lies in their own favour; extolling themſelves in a magnificent manner, and boaſting of their knowledge of great and wonderful things, as if they were the only wiſe men of the age.

Nay, a man, even when he is ſilent, may, in reality, be guilty of a lie, by his actions and behaviour; which we every day ſee in thoſe people, who, tho' perhaps of middling, or even of the loweſt rank, yet, in their intercourſe with other people, aſſume ſo ſolemn an air; ſtrut about with ſo much arrogance; take the lead in converſation, and hold forth in ſo pompous a manner, as if they were pleading in a court of juſtice; and talk with

ſo much oſtentation and parade, that one cannot look at them without the utmoſt indignation and diſguſt.

You will find others, likewiſe, who, tho' no richer than their neighbours, perhaps, yet load their necks on every ſide with gold chains, their fingers with rings, and their hats and cloaths with jewels or taſſels, in ſo expenſive a manner, that ſuch ſplendor would be thought extravagant, even in a nobleman of the firſt diſtinction. This cuſtom, ſo full of pomp and vain-glory, is the offspring of pride, the daughter of vanity; and is carefully to be avoided, as indecent and intolerable.

It is to be obſerved alſo, that in many, eſpecially in the beſt-conſtituted commonwealths, it was uſually provided by laws, that the rich ſhould not be allowed to eclipſe and inſult, as it were, the poorer ſort, by too great a ſplendor of dreſs: for the poor are apt to think themſelves affronted, when others ſeem

deſirous

deſirous of ſetting themſelves up, even in appearance, as ſo much their ſuperiors. Every one, therefore, ſhould take great care not to give into follies of this kind.

Arrogance.

§ Neither ought any one to boaſt of his nobility, his honours, or his riches; much leſs of his own wiſdom: or magnificently to extol the bravery and great actions, either of himſelf or of his anceſtors: or, what is but too common, at every other word to talk of his family: For he that does thus, will appear to do it in oppoſition to the preſent company; eſpecially if they are not, or at leaſt think they are not, leſs noble, leſs honourable, or leſs brave than himſelf. Or, if they are really his inferiors in rank or ſtation, he will be deemed to oppreſs them, as it were, by his grandeur; and deſignedly to reproach them with their meanneſs and miſery; which muſt be univerſally diſpleaſing to all mankind.

Nor

Nor yet ought any one to extenuate or demean himſelf too much, any more than he ſhould immoderately exalt himſelf: but rather ſubſtract a little from his real dignity and merits, than arrogate too much by his words, even in the moſt trifling inſtance. For what is really laudable muſt diſpleaſe in the exceſs.

Yet, it muſt be obſerved, that thoſe, who immoderately extenuate their actions by their words, and renounce thoſe honours which are indiſputably their due, by that very conduct diſcover a greater degree of pride, even than thoſe, who in this reſpect uſurp what does not belong to them *. Wherefore, one might be apt to ſay, perhaps, that the celebrated Giotto † of Florence, the reſtorer of the art of painting (in Italy) hardly deſerved the great encomiums with which he was ho-

* "The modeſt ſhun it but to make it ſure."
Young's Love of Fame.

† He died about the year 1336.

noured,

honoured, becauſe he forbade himſelf to be called a maſter of his art; tho' without doubt, conſidering the age he lived in, he was a maſter, and of ſingular excellence.

But whether Giotto deſerves to be blamed or applauded for his ſingularity, this, at leaſt, is very certain; that he who affects to deſpiſe what others ſo eagerly covet, diſcovers by that very behaviour, that he either condemns them on that account, or at leaſt does not care a ſtraw for their good opinion. Now, lightly to eſteem glory and honour, which are ſo highly valued by other people, is nothing leſs than to ſet himſelf up as ſuperior to the reſt of the world in thoſe reſpects: for no one in his ſenſes would deſpiſe that, which by the common conſent of mankind is eſteemed valuable, but ſuch only who imagine themſelves to abound in thoſe things which are more intrinſically valuable and excellent. We ought not, therefore, either to boaſt of our own advantages,

ges in an oſtentatious manner, nor yet to ſpeak contemptibly of them: for the former is, in effect, to reproach others with their imperfections and defects; and the latter to undervalue their real virtues and good qualities.

But indeed every one ought, if poſſible, to be entirely ſilent in regard to himſelf; or, if any occaſion ſeems to lay us under a neceſſity of ſpeaking of ourſelves, it is a moſt amiable practice, as was obſerved before, to declare the plain truth, in a modeſt and unaſſuming manner.

Thoſe therefore who are deſirous of pleaſing, ought moſt carefully to guard againſt a fault, which yet is extremely common with ſome people, who deliver their opinion upon any ſubject propoſed to them, with ſo apparent a diffidence and timidity, that one cannot, without the utmoſt pain, liſten to them; eſpecially if they are otherwiſe men of known learning and ingenuity. "My Lord, "your Excellence will pardon me, if I

" ſhould not be able to ſpeak to the caſe " in hand ſo properly as it might be " wiſh'd: I'll venture to ſpeak of this " affair, according to my poor abilities " and dullneſs of apprehenſion, as a " man that is void of all learning, and " ignorant of every thing, as I really " am. I am aware, that I ſhall expoſe " myſelf to the contempt of your Excel- " lence; nevertheleſs, to ſhow my obe- " dience, I will ſubmit my own judgment " to your Excellency's commands." And whilſt they are making theſe apologies, they interrupt the buſineſs in hand: ſo that the moſt intricate and abſtruſe queſtion might be diſcuſſed in much fewer words, and in a ſhorter time than theſe tedious fellows waſte in excuſes, before they come to the point.

There is alſo another ſet of people extremely odious and troubleſome; who, in their converſation with others, by their geſtures and behaviour, are really guilty of a lie: for though, by the confeſſion of

every

every one, the firſt, or at leaſt a more honourable place is juſtly due to them, yet they perpetually ſeize upon the very loweſt; and it is an intolerable plague to force them up higher: for, like a ſtartliſh or refractory horſe, they are every moment running back; ſo that, in genteel company, there is an infinite deal of trouble with ſuch people, whenever they come to a door; for they will by no means in the world be prevailed upon to go firſt; but run, ſometimes acroſs you; ſometimes quite backwards; and with their hands and arms defend themſelves, and make ſuch a buſtle, that at every third ſtair you muſt enter into a regular conteſt with them; by which means all the pleaſure of your viſit, or ſometimes even the moſt important buſineſs, muſt be neceſſarily interrupted.

Ceremonies or Compliments.

§ And whereas theſe ceremonies, as we call them, by a word foreign * to our language, in which there is none to expreſs it, (and by which our anceſtors ſhew that the thing was unknown to them, as they had not ſo much as a name for it;) as theſe ceremonies, I ſay, on account of their vanity and emptineſs, differ but little from dreams and lies, we may, I think, in this treatiſe of ours, as an opportunity here offers, very properly join and treat of them together.

A worthy friend of mine has more than once obſerved to me, that thoſe ſolemnities, which, in the divine worſhip, the prieſts uſe at the altar, are properly called *ceremonies:* wherefore, after men firſt began, with an artificial kind of good-

* The word *ceremoniæ*, in Latin, is always, I believe, uſed in a religious ſenſe.

Vid. Livy, &c.

breeding,

breeding, mutually to exhibit to each other a greater degree of reverence than becomes ſuch frail mortals, and to compliment one another with the titles of patrons and lords; and in token of their veneration, to bow down, bend, and proſtrate themſelves, and even unveil their heads; to addreſs each other with ſtudied and far-fetched titles; to kiſs their hands, as if they were paying their devotion to ſome ſaint or deity; then, poſſibly, as this new and ridiculous cuſtom had no name appropriated to it, ſome one, by way of contempt, I ſuppoſe, might call it by the name of *ceremony*: as in like manner, a jovial meeting, for the ſake of eating and drinking together, has ſometimes, by way of joke, obtained the name of a triumph. Now this cuſtom certainly never had its original amongſt us; but is of foreign and barbarous extraction, introduced, I know not whence, within theſe few years, into Italy: which practice, wretch-

ed in itſelf, and ſtill further proſtituted by a promiſcuous uſe of it on all occaſions, preſerves its vogue, and has its whole exiſtence in ſuperfluous titles and empty words.

Ceremonies or compliments, therefore, if we could look into their minds that uſe them, are a certain counterfeit expreſſion of honour and reſpect towards thoſe to whom we perform them; and conſiſt in mere words and diſſimulation; and are employed about certain titles and forms of addreſs, contrived for the purpoſes of flattery. I call them a vain or counterfeit expreſſion of reſpect; becauſe, in this ceremonious way, we pretend to honour thoſe with every mark of reſpect, whom, in our hearts, we have not the leaſt regard for.

Nay, there are ſometimes people, whom we never wiſh to ſee or converſe with, whom yet, that we may not appear unpolite, we call, one, perhaps, "moſt "illuſtrious;" another, "moſt excel-"lent;"

" lent;" and with the like ardor, we profeſs ourſelves " the moſt devoted " humble *ſervants*," of thoſe whom (if we conſulted our own hearts) we ſhould wiſh rather to do them all the miſchief in our power, than any real ſervice.

Theſe compliments, therefore, would not only be real lies, (as I obſerved) but would differ little from the moſt flagitious crimes and baſeſt treacheries; unleſs the titles and expreſſions above-mentioned, like a ſword whoſe edge is blunted, had long ſince loſt their real force; and, on account of their continual and indiſcriminate uſe, (which we have introduced) had degenerated from their original meaning: we ought not, therefore, to enquire too accurately into their ſignification, as we do into *that* of other words; for they really are not to be taken in too ſtrict a ſenſe, or according to their real import.

And that this is ſo, appears from what happens daily to every one of us: for, if we accidentally meet with any one whom we never ſaw before, and have occaſion to enter into diſcourſe with him, without conſidering what degree of reſpect he may really deſerve, for fear of ſaying too little, we uſually allow him ſomething more than he can juſtly claim; and becauſe he is well-dreſſed, call him, perhaps, "your Honour," or "your Lordſhip," though, probably, he may afterwards prove to be nothing more than a barber or a taylor. And as many people, by the grant of ſome Pope or Emperor, have long enjoyed certain peculiar titles, which, without an affront to the perſon who has ſuch a privilege, cannot be omitted, nor yet be given to others, who enjoy no ſuch privilege, without expoſing them to ridicule; ſo the above-mentioned titles, and other marks of reſpect, may now-a days be

more

more liberally beſtowed; for Cuſtom, too powerful a ſovereign, has, in this reſpect, granted to the men of this age very ample privileges. This cuſtom, then, ſo ſpecious and beautiful in appearance, is, in reality, vain and empty; conſiſting of form and ſhew, without ſubſtance, and of words without meaning: yet, at the ſame time, neither you nor I have any authority to abrogate this cuſtom. So far from it, that as this is not ſo properly our own fault as the fault of the age, we are, in ſome meaſure, obliged, under certain limitations, to the practice of it. We ought, therefore, to diſtinguiſh, in this affair, what ceremonies or compliments are made uſe of, either from intereſt, from vanity, or from a ſenſe of duty.

From Intereſt.

1. Now every untruth which we make uſe of merely for our own advantage, is properly a lie, and is big with fraud and wickedneſs, and is, therefore, highly diſhonourable; for no one can honourably, on any pretence, tell a downright lie. And in this reſpect, flatterers are greatly delinquent; who, under a ſhew of friendſhip, baſely comply with our moſt extravagant deſires; not to conciliate our regard, but to obtain favours from us; not to oblige, but rather to deceive us: and though, perhaps, this vice may be agreeable to ſome people in the practice; yet, as it is in itſelf deteſtable and pernicious, it is by no means becoming a truly polite man; for neither is it allowable to injure any one, under a pretence of pleaſing him: and if, as was obſerved, ceremonies are nothing elſe but lies and flatteries, as often as we make uſe of them for our own intereſt,

intereſt, we do not act as good men, but as perfidious and wicked wretches: no ceremonies or compliments, therefore, ought to be made uſe of for ſuch purpoſes. It remains then, that we ſpeak of thoſe which are uſed either as matter of duty, or from mere vanity.

As to the former, thoſe which are performed as due to any one, it is by no means proper to omit them; for he that does ſo, not only diſpleaſes, but really injures the perſon concerned; and it often happens, that duels are fought on no other account, but that one man is not treated by another, whom he meets in public, with thoſe marks of reſpect which are juſtly his due: for, as I ſaid before, great is the force of cuſtom, which, in matters of this kind, is evidently to be conſidered as a law.

When, therefore, you addreſs a ſingle perſon, of any rank, who repreſents a number of people as a ſociety, you do not pay him that civility on his own account:

count: and, if you ſhould ſpeak to him in the ſingular * number, (and call him thou inſtead of you) you would deprive him of what was really his due, and certainly affront him, by giving him an appellation which belongs only to mere ruſtics, and men of no importance. And though other nations, and other ages of

* Chytræus here introduces a long ſtory from Eraſmus's Adages; which, though not much to his purpoſe, ſhews the ſpirit of the Engliſh nation at that time, and alſo the meanneſs of a worthleſs fellow, who was willing to ſhelter himſelf under the national importance. A young German phyſician had been prevailed upon, by the promiſe of *mountains* of *gold*, to attend a London merchant in a peſtilential fever:—When the merchant got well, and the doctor put him in mind of his fee, after many evaſions, of his wife's keeping the caſh, &c. he took advantage of the German's calling him *thou*, agreeably to the Latin idiom, and fell in a perilous paſſion: 'Tu homo Germanus *Tuiſſas* Anglum!' "You, "a paltry German, pretend to *thou* an Engliſh-"man!" and thus, with dreadful menaces, ſlipped away and ſaved his money.

men,

men, may have had other cuſtoms in this reſpect; yet theſe are now in uſe amongſt us: neither is this a proper place for enquiring, which of the two cuſtoms claims the preference. But it may be adviſeable to conform, not merely to a good faſhion, but to the faſhion of the times; as we pay obedience to laws, though not the moſt perfect, for no other reaſon, but becauſe the commonwealth, or whoever has the ſupreme power, has not yet altered or repealed them. And as this is the caſe, we ought carefully to inform ourſelves, with what external ceremonies or form of words it is cuſtomary to receive, compliment, or addreſs perſons of whatever rank, in the places where we reſide; that we ourſelves alſo may make uſe of the ſame in our converſation with them. And although, according to the cuſtom of the times, the famous Admiral of the royal fleet, in a conference with Peter, King of Arragon, addreſſed him in the ſingular

lar number; yet ought we, both in our diſcourſe and in our diſpatches to our Kings, to give them the title, either of your Serene Highneſs, or of your Majeſty; for, as he obſerved the faſhion of his own times, ſo ought we to conform to the manners of the age we live in. And indeed, for this reaſon, I conſider theſe compliments as ſtrictly due; for neither do they derive their original from our will and pleaſure, but are impoſed upon us by a law; that is, by the unanimous conſent of mankind. Now, in thoſe things which have nothing ſinful in them, but rather convey an idea of our good-breeding and politeneſs, it is both decent and our duty to comply with a general cuſtom, and not diſpute and quarrel with the common practice of the world. And although to kiſs or ſalute any thing, in token of our veneration, belongs properly to things ſacred; nevertheleſs, if in your country it be a cuſtomary thing to ſay to any one, when

you take your leave of him, "*Sir, I kiſs* "*your hand with the moſt profound reſpect:* "or, *Sir, I am your moſt obedient ſer-* "*vant, and entirely at your devotion:* or, "*Sir, you may command my beſt ſervices;* "*uſe me or abuſe me, at your pleaſure, and* "*on every occaſion whatever.*" If, I ſay, it be the faſhion to uſe theſe and the like forms of expreſſion, I would by all means have you make uſe of them, as well as other people.

In ſhort, whether in taking leave of, or in writing to any perſon, you ought to addreſs him, or take leave of him, not as Reaſon but as Cuſtom requires; nor as men uſed to do formerly, or as, perhaps, they *ought* to do; but as they do now at this preſent time: for if, as ſome people alledge, we ought, in our epiſtles, to addreſs Kings or Emperors in the ſtyle of the ancient Romans: "If "you and your children are well, I am "well, and all is well;" if we were to attend to theſe pedantic people, I ſay, and

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go back thus to the primitive times, we muſt, by degrees, revive the cuſtom of the earlieſt ages of the world; when mankind, for want of corn, fed upon acorns.

But even in theſe compliments, which we make matter of duty, to prevent the appearance of pride or vanity, certain rules are to be obſerved.

And, firſt, regard is to be had to the country in which any one lives: for every faſhion is by no means convenient or proper to be obſerved in every country. Thus, for inſtance, thoſe ceremonies which are in uſe amongſt the Neapolitans, whoſe city abounds in Noblemen diſtinguiſhed by their rank, and men veſted with the higheſt authority; the ſame might be extremely improper amongſt the citizens of Lucca or * Florence, who are, for the moſt part,

* This was written before the Houſe of Medici were thoroughly eſtabliſhed, I ſuppoſe.

merchants,

merchants, or men not illuſtrious by their birth, and amongſt whom no Duke, or Prince, or Sovereign reſides: ſo that the magnificent and pompous manners of the Neapolitans, transferred to Florence, (like the dreſs of a giant upon a pigmy) would be prepoſterouſly ſuperfluous: as, on the other hand, the manners of the Florentines, compared with thoſe of the Neapolitan Nobility, would appear ſervilely mean and pitiful. And, although the noble Venetians, out of regard to their public offices, may treat each other with an immoderate degree of ceremony, it would not, for that reaſon, become the citizens of * Rovigo or Aſola †, in their mutual ſalutations, to make uſe of the ſame formalities and extravagant compliments: though, if I well remember, that whole neighbourhood is of late fallen into trifling impertinencies of this kind; either in conſe-

* A town near Padua.

† A caſtle in the Venetian territory.

quence of the long peace which they have enjoyed, or by imitating the example of the city of Venice, their ſovereign; for every one, without attending to the reaſon of the thing, naturally treads in the ſteps of his ſuperiors.

But, ſecondly, we ought to have regard to the time, the age, and the condition, both of the perſon to whom we make uſe of theſe ceremonious compliments, and alſo of our own. And indeed, with men who are quite embarraſſed with affairs, we ought either entirely to omit them, or as much as poſſible to abridge them; and rather ſuggeſt them by ſome intimation, than formally expreſs them; which they perform with great addreſs in the court of Rome.

Yet really, in ſome other places, theſe formal ceremonies are a great impediment to ſerious buſineſs, and likewiſe attended with the moſt troubleſome and the moſt tedious delay. "Pray, be covered," perhaps a judge will ſay, who, on account

of

of the multiplicity of affairs, has not time for these fooleries; whilst the client, (after many awkward gestures, and a great noise and scraping with his feet, having declared his profound reverence for his Lordship) at length, after a long interval of time, answers, "my Lord, I am "in very good health; I have no occa- "sion to wear my hat:" to whom, however, the Judge replies, "I beg, Sir, "you'll be covered:" but he, twisting and twining himself, first on this side, then on the other, and bowing down to the ground with immense gravity, says at length; "I beseech your Lordship, I "may stand with my hat off, as it is my "duty to do." In a word, this contention lasts so long, and so much time is spent upon it, that the Judge might have dispatched the whole morning's business in less space than he can adjust this point of ceremony.

Wherefore, though every person of inferior rank ought to pay a proper re-

ſpect to his Judge or the Magiſtrate; yet, when the time will not admit of it, this immoderate regard to punctilio is extremely provoking; and therefore, we ought either entirely to lay it aſide, or at leaſt to limit it within the bounds of moderation.

But neither are the ſame ceremonies proper for young men amongſt one another, which are very well amongſt perſons advanced in age: nor does it become Plebeians, or people of middling rank, to treat each other in the ſame ceremonious manner, which perſons of quality make uſe of amongſt themſelves. As indeed, people of real merit and great excellence do not often practiſe theſe idle ceremonies; nor are they much delighted with them when made uſe of towards themſelves; nor do they exact them very rigorouſly of others, having their thoughts too much engaged with things of more importance, to give much attention to ſuch frivolous affairs.

Neither

Neither ought mechanics, nor people of the lower ſort, to trouble themſelves with too many formal compliments towards their ſuperiors, and men in power; as people of rank uſually diſlike ſuch impertinence in them; becauſe they look rather for ready obedience, than theſe expreſſions of honour, from people in their humble ſtation: for which reaſon, a ſervant miſtakes the matter, who makes too many officious profeſſions of ſervice to his maſter: for a maſter muſt think himſelf undervalued, and his abſolute dominion and power to be called in queſtion by ſuch a ſervant; as if, forſooth, he was not at liberty to give whatſoever orders or injunctions he pleaſed to his own domeſtic. This kind of compliments, therefore, are only to be uſed by one gentleman to another: for whatever ſervice any one performs as matter of duty, is taken by him that receives it as a juſt debt; and he thinks himſelf under no obligation to the perſon that performs

it: yet he who, in this reſpect, does rather more than he was ſtrictly obliged to do, will probably gain the love and eſteem of the perſon thus obliged. I think I remember to have heard a ſaying of ſome celebrated and excellent Poet: "That he who had the art of receiving "every one with politeneſs, and of "converſing with them with an air of "friendſhip, could make great *intereſt* "from a ſmall *capital*."

We ought to manage, therefore, in regard to ceremony, (if I may be allowed the compariſon) as a good maſter taylor does in cutting out a ſuit of cloaths; which ought to ſit rather full and eaſy, than too tight upon the body; yet not ſo as that a pair of breeches ſhould hang like a ſack, or a coat like a cloak about one. Thus, if you are rather more liberal in this reſpect than is abſolutely neceſſary, eſpecially towards your inferiors, you will be called a very clever, civil gentleman; and if you be-

have

have in the ſame manner towards your ſuperiors, as every gentleman ought to do, you will be eſteemed a well-bred man: but if any one over-acts the part, and is too profuſe in his civilities, every one will condemn him as a vain and foppiſh fellow; or, perhaps, as ſomething worſe, as a deſigning knave, a paraſite, or a flatterer: than which vice, there is nothing more deteſtable, or that can more diſgrace a gentleman or a man of honour.

And this is that third kind of ceremonious compliments, which proceed entirely from our own vice or folly, and are not impoſed upon us by the force of cuſtom.

Here, then, let us recollect what was ſaid in the beginning of this part of our diſcourſe—that theſe ceremonies were not at firſt in themſelves at all neceſſary: ſo far from it, that every thing went on much better, and more expeditiouſly, without them; which was the caſe, not

many years ſince, in our own country. But the diſtempers of other nations have infected us, as with many others, ſo alſo with this malady; wherefore, ſince in this reſpect we have now conformed to an eſtabliſhed cuſtom, all that remains is, that we ſubmit to make uſe of theſe compliments, as being now a ſort of tolerated lies, though formerly ſo ſtrictly forbidden, and ſo offenſive to men of honourable tempers, who are by no means delighted with theſe ſpecious fooleries.

And here I muſt inform you, that in compoſing this treatiſe, from a diffidence of my own ſlender knowledge, I have conſulted the opinion of more excellent and more learned men than myſelf; from whom I have learned, amongſt other things, that formerly, a certain king, called Œdipus, being baniſhed from his own country, in order to ſave his life, againſt which his enemies were plotting, came at length to Athens, to the court

court of King Theſeus; and being now introduced to Theſeus's preſence, and hearing his own daughter ſpeak, (for he was blind) he immediately knew her voice, and from the impulſe of natural affection ran to her embraces, before he had paid his reſpects to Theſeus; but as ſoon as he had diſcovered his error, he began to excuſe himſelf to the king, and to aſk his pardon for this omiſſion; but the good and wiſe king, interrupting him in his apology, addreſſed him in theſe words: "Don't be uneaſy on that ac-"count, my good friend Œdipus; for "I endeavour to build my glory upon "my own actions, and not upon the "words of others*." A ſentence which deſerves to be perpetually remembered.

Now, though moſt men are greatly pleaſed to be treated with reſpect by the

* The Greek learning was but juſt reviving at this time, and underſtood but by few; ſo that an Archbiſhop might be excuſed for not having read Sophocles.

reſt

reſt of mankind; yet, if they perceive themſelves to be honoured in too particular and artful a manner, they cannot but be diſguſted, and diſcover that they are lightly eſteemed by people of that kind: for this ſort of blandiſhments, or rather adulations, beſides their intrinſic baſeneſs, are attended alſo with this inconvenience—that they evidently declare, in effect, that thoſe flatterers conſider the perſon whom they thus endeavour to enſnare by their flatteries, as ſo very vain and ſelf-opinioned, and withal ſo very ſtupid and ſilly a blockhead, that it is no difficult matter to lay a bait for him, and to draw him into their net.

Neither is it poſſible for thoſe artful, vain, and ſuperfluous compliments to conceal the adulation which is veiled under them; for they are, now-a-days, ſo evident, and ſo well known to every one, that beſides the baſeneſs and wickedneſs above-mentioned, they only make thoſe who practiſe them, for the ſake of

their

their own advantage, troubleſome, and thoroughly odious.

§ But there is yet another ſort of men greatly addicted to theſe ceremonious compliments, who make a peculiar art and trade of them, and ſeem to have this ſcience of theirs comprehended in books, and to act by certain preſcribed rules: for, to men of a certain rank, they will nod in a familiar manner; on others, they will vouchſafe to beſtow a gracious ſmile; a man of noble birth, they will place upon the ſettee or ſopha; one of ſomewhat inferior degree upon a ſtool: which kind of ceremonies, I imagine, were imported into Italy from Spain; but being ill received in our country, have made but a very ſlow progreſs. As this accurate diſtinction of rank is reckoned rather a troubleſome affair amongſt us, no one, therefore, ought to conſtitute himſelf a judge, preciſely to determine other people's pretenſions as to place and precedence.

Nor

Nor yet ſhould theſe compliments, or other expreſſions of kindneſs and benevolence, be mercenary or venal, as they are amongſt ladies of pleaſure; which I have obſerved many of our great folks to practiſe in their own courts, and who will ſooth and coax even their domeſtics and dependants with certain artful civilities, inſtead of paying them their wages and their reſpective ſtipends. And really, thoſe who are immoderately delighted with the practice of theſe formal ceremonies, are generally ſo from a trifling vanity, as being men of no other kind of merit. And, becauſe there is no great difficulty in learning theſe ſuperficial forms, (which yet, in ſome meaſure, gain the obſervation of mankind, and are deemed pretty accompliſhments) this ſort of gentry apply to them with great aſſiduity: but as to more weighty matters, they are unequal to the burthen, and can by no means make themſelves maſters of them; and therefore,

would

would gladly ſee mankind, in their intercourſe with each other, ſpend their whole time in theſe ſpecious trifles: and with this ſort of ſuperficial fellows the world abounds.

But there are others, who are thus full of words and artificial grimace, merely by that means to ſupply the defects of a fooliſh, ruſtic, and contracted ſoul; rightly imagining, that if they were as deficient in their words and external appearance, as they are conſcious they really are narrow and brutiſh in their diſpoſition, they would be quite inſufferable.

This, then, I can venture to affirm, and you will experience it to be true—that it is from ſome of the above-mentioned cauſes, theſe ſuperfluous ceremonies have prevailed in the world; which yet, in themſelves, are troubleſome and diſagreeable to a great part of mankind: for they prevent us from living in our own way, and according to our own inclination;

inclination; that is, from enjoying our liberty; which every wiſe man would prefer to all the grandeur in the world.

Government of the tongue.

§ We ought not to ſpeak ſlightingly of others, or of their affairs: for, notwithſtanding we may ſeem, by that means, to gain the moſt willing and ready attention (from the envy which mankind uſually conceive at the advantages and honours which are paid to others) yet every one will at length avoid us, as they would a miſchievous bull: for all men ſhun the acquaintance of people addicted to ſcandal; naturally ſuppoſing, that what they ſay of others, in their company, they will ſay of them, in the company of others.

Thoſe people, likewiſe, who contradict whatever is ſpoken by others, and make every aſſertion matter of diſpute and altercation, diſcover, by that very

behaviour, that they are very little acquainted with human nature: for every one is fond of victory; and it is with extreme reluctance that they ſubmit to be overborne, either in converſation or in the management of affairs. Beſides, to be ſo ready to oppoſe other people, upon all occaſions, is converſing like enemies rather than friends: he, therefore, that wiſhes to appear amiable and agreeable to his acquaintance, will not have continually in his mouth expreſſions of this kind: "'Tis falſe, Sir: whatever "you may think, the affair is as I ſay;" and the like. Nor let him be ſo ready to prove every trifle by a bett or wager; but rather let him make it a conſtant rule to ſubmit with complaiſance to the opinion of others, eſpecially in matters of no great moment: becauſe victories of this kind often coſt a man extremely dear; for he that comes off victorious in ſome frivolous diſpute, frequently ſuffers the loſs of ſome intimate friend; and at

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the ſame time, makes himſelf ſo diſagreeable to others, that they dare not venture to be upon a familiar footing with him, for fear of being every moment engaged in ſome fooliſh altercation.

In the mean time, a man of this character is uſually diſtinguiſhed by ſome nick-name or other, not much to his credit; ſome calling him a hot-headed ſplenetic fellow; others, an obſtinate puppy; or, "the *omniſcient* gentleman," or, perhaps, "the * doctor Subtilis," the ſubtle doctor.

If any one, however, ſhould, at any time, be drawn into a diſpute by the company he is engaged in, let him manage it in a mild and gentle manner, and not appear too eager for the victory; but let every one ſo far enjoy his own opinion, as to leave the deciſion of the matter in queſtion to the majority, or at leaſt to the moſt zealous part of the

* The name of diſtinction given to a celebrated ſchoolman.

company:

company; and thus the victory, as due, will voluntarily be yielded to you, and your antagoniſt will appear to be the man that has battled it, and fatigued himſelf, and put himſelf in a ſweat to no purpoſe; which kind of atchievements by no means become a man of a polite education; but certainly procure the hatred and ill-will of all mankind. Not to mention, that theſe ſame people are greatly diſſatisfied with themſelves, from a conſciouſneſs of the diſgrace which their impertinence uſually brings upon them; which reflection is always grievous and uneaſy, to minds naturally well-diſpoſed: on which head I may probably ſay ſomething more hereafter.

Giving Advice.

In the mean time, I ſay, a great part of mankind are ſo wonderfully pleaſed with themſelves, on account of this kind of victory, as not in the leaſt to regard

whether they pleaſe or diſpleaſe other people: and, in order to diſplay their own ſagacity, great ſenſe, and wiſdom, they will be giving their advice to one man, finding fault with another, and diſputing with a third; and, in ſhort, they oppoſe the opinions of other people with ſo much vehemence, that from words they often come to blows; as they will allow no weight in any one's opinion but their own. But to give one's advice to others, unaſked, is, in effect, to declare, that we are much wiſer than thoſe to whom we give it; and is a kind of reproaching them with their ignorance and inexperience. This freedom, therefore, ought not to be taken with mere common acquaintance; but only with thoſe to whom we are united by the moſt intimate friendſhip, or thoſe of whom the care and inſpection is particularly committed to our charge; or even with a ſtranger, if we perceive him to be threatened with any imminent danger. But in

our daily intercourſe with mankind, we ought to be cautious not to obtrude our advice too officiouſly upon others, nor ſhew ourſelves impertinently ſolicitous about their affairs. Into which miſtake, however, many are apt to fall; but, for the moſt part, people of no great depth of underſtanding: for theſe ignorant and ſuperficial people are led merely by their ſenſes, and ſeldom make any deep reflections upon what comes before them; being that ſort of men, who have ſcarcely any matters of conſequence ſubmitted to their diſquiſition and examination. But however this may be, he that is offering his advice upon all occaſions, and thus diſtributing it at random, gives a plain intimation to the reſt of the world, that they are entirely deſtitute of that wiſdom and prudence in which he ſo greatly abounds.

And really we meet with ſome people ſo wonderfully conceited of their own wiſdom, that to refuſe to ſubmit to their

admonition, is the ſame thing as to declare open war againſt them. "*Very* "*well, Sir, the advice of us poor people, I* "*find, will gain no admittance with people* "*of your conſequence:*" or, "*Such a one* "*is above being adviſed:*" or, "*He* "*ſcorns to liſten to my advice:*" as if, forſooth, it were not a mark of greater arrogance to expect every one to ſubmit to your opinion, than for a man ſometimes, for private reaſons, to follow his own judgment.

Cenſure.

It is a fault not much unlike the above-mentioned, which they are guilty of, who take upon them continually to correct or reprove the foibles of their friends; and who pretend to decide all diſputes by their ſovereign authority, and to give laws to the reſt of the world. "*Such a thing ought not to have been done:*" or, "*You uſed ſuch an expreſſion upon ſuch*

"*an occaſion; I would adviſe you to avoid*
"*it for the future.*" "*That wine which you*
"*drink is not good for you; and I'll have you*
"*drink red wine, as I do.*" "*You ought*
"*to take ſuch a linctus, or ſuch a bolus;*
"*it is the only thing in the world for your*
"*complaint.*" And thus there is no end of their regulations, and their endeavours to reform all mankind.

Not to mention, at preſent, thoſe gentry, who often take great pains to pick a few tares out of other people's fields, whilſt they patiently ſuffer their own to be over-run with nettles and thorns. And as there are few to be found, who could prevail upon themſelves to ſpend their whole time with their phyſician or their confeſſor, much leſs with the judge, who had power of life and death over them; ſo there is no one who would venture to contract an intimacy with theſe critical and dogmatical people: for every one is fond of liberty, of which theſe magiſterial gentry entirely deprive

them. It is a very ungracious practice, therefore, to be ſo forward in ſetting other people right, and preſcribing to them, as if we were veſted with ſovereign authority; and theſe things are better left to parents and ſchoolmaſters: nor can you be ignorant with what reluctance their children and their ſcholars are, on that account, confined to their company.

Ridicule.

§ We ought not to ridicule or to make ſport even of our greateſt enemy; it being a mark of greater contempt to laugh at a perſon, than to do him any real injury: for all injuries are done either through reſentment, or ſome covetous diſpoſition: but there is no one who conceives any reſentment againſt any perſon, or on account of any thing, which he does not at all value, or who covets that which is univerſally deſpiſed:

which

which ſhews, that they think him a man of ſome conſequence, at leaſt, whom they injure; but that they have an utter contempt for him whom they ridicule, or make a jeſt of: for when we make ſport of any one, in order to expoſe or put him out of countenance, we do not act thus with a view to any advantage or emolument; but for our pleaſure and diverſion. We ought, by all means, therefore, in our common intercourſe with mankind, to abſtain from this ignominious kind of ridicule. And this is not very carefully attended to, by thoſe who remind others of their foibles, either by their words or their geſtures, or by rudely mentioning the thing itſelf; as many do, who ſlily mimic, either by their ſpeech or by ſome ridiculous diſtortion of their perſon, thoſe that ſtammer, or who are bandy-legged or hump-backed; or, in ſhort, who ridicule others for being anyways deformed, diſtorted, or of a dwarfiſh and inſignificant appear-

ence*; or thoſe who, with laughing and exultation, triumph over others for expreſſing themſelves with any little impropriety, or who take a pleaſure in putting them to the bluſh; which practices, as they are very diſagreeable, ſo they make us deſervedly odious.

Not much unlike theſe are thoſe buffoons, who take a pleaſure in teazing and ridiculing any one that comes in their way; not ſo much out of contempt, or with an intention to affront them, as merely for their own diverſion. And certainly there would be no difference between jeſting upon a perſon and making a jeſt of him, but that the end and intention is different: for he that jeſts upon any one, does it merely for amuſement; but he who makes a jeſt of him, does it out of contempt. Although

* Tully ſeeing his ſon-in-law Lentulus, (who was a very little man) with a monſtrous ſword; "Who has been tying up my ſon-in-law to that "long ſword?" ſays the facetious orator.

theſe

theſe two expreſſions are uſually confounded, both in writing and in converſation; yet he that makes a joke of another, ſets him in an ignominious light for his own pleaſure; whereas, he who only jokes upon him, cannot ſo properly be ſaid to take pleaſure, as to divert himſelf in ſeeing another involved in ſome harmleſs error; for he himſelf, probably, would be very much grieved and concerned to ſee the ſame perſon in any ludicrous circumſtances, attended with real diſgrace.

I remember, when I was a boy, having made ſome progreſs in grammatical learning, I obſerved that Micio, (in the Adelphi of Terence) though he was incredibly fond of his adopted ſon, Æſchinus, yet he ſometimes amuſed himſelf in playing upon him; as when he thus expreſſes himſelf in a ſoliloquy *:

——————Why may I not
Divert myſelf a little with my ſon?

* Act iv. Sc. v.

Hence

Hence it appears, that one and the ſame thing, though done to one and the ſame perſon, may be ſometimes taken as jeſting upon a man, and ſometimes as making a jeſt of him, according to the intention of the perſon that does it. But becauſe our intention cannot be evidently known to other people, it is not a very prudent practice, in our daily commerce with the world, to make uſe of ſo ambiguous and ſuſpected an art. Indeed, the name of a buffoon is much rather to be dreaded than to be deſired: for the ſame thing often comes to paſs in theſe caſes, which happens to people in ſport and play; that one man gives another a blow in jeſt, which yet the other takes ſeriouſly, as intended for an affront; ſo that from jeſting they often come to fighting in good earneſt. In like manner, he whom we rally, in a familiar manner, and out of mere fun (as we call it,) frequently takes it as intended for an affront, and reſents it accordingly.

Not

Not to mention, at preſent, that many of theſe waggeries conſiſt, in ſome ſort, of *deception*. Now, every one is naturally provoked at being *deceived*, or led into an error. It appears then, from many conſiderations, that he who is deſirous of gaining the love and good-will of mankind, ought not greatly to affect this ſuperiority in playing upon, and teazing thoſe with whom he converſes.

It is true, indeed, that we cannot, by any means, paſs through this calamitous mortal life, without ſome recreation and amuſement; and becauſe wit and humour occaſion mirth and laughter, and conſequently that relaxation which the mind requires, we are generally fond of thoſe who excel in a facetious and agreeable kind of raillery; and therefore, the contrary to what I have aſſerted may ſeem to be true; I mean, that in our ordinary intercourſe with mankind, it is highly commendable to entertain each other with wit and facetious repartees: and, doubtleſs,

doubtleſs, thoſe who have the art of rallying with a good grace, and in an agreeable manner, are much more amiable than people of a contrary character.

But here regard muſt be had to many circumſtances: and ſince the end propoſed by theſe jocoſe people is to create mirth, by leading ſome one, whom they really eſteem, into ſome harmleſs error, it is requiſite, that the error into which he is led, be of ſuch a kind, as not to be attended with any conſiderable detriment or diſgrace; otherwiſe, this ſort of jokes can hardly be diſtinguiſhed from real injuries.

Beſides, there are ſome ſort of people of ſuch rough and untractable tempers, that it is by no means ſafe to jeſt with them at all.

Nor ought we to joke upon any ſerious occaſions; much leſs upon any flagitious tranſactions: for he that acts thus, will be thought to conſider a roguiſh action and a jeſt as one and the ſame thing.

Wherefore,

Wherefore, I can by no means be perſuaded to think, that Lupus Huberti at all leſſened the ignominy of a very baſe action, but rather greatly augmented it, in pretending to excuſe his cowardice by a bare-faced jocular confeſſion of it: for though he might have defended the caſtle of Latera, yet, ſeeing himſelf cloſely blocked up by the enemy's works, he, on a ſudden, ſurrendered it to them; obſerving, that it was not agreeable to the nature of a * *wolf*, (as his name in Latin ſignifies) to be pent up in ſtalls and ſheep-folds. But it is very indecent to joke and trifle where there is no room to laugh.

It is, moreover, to be obſerved, that there are two ſorts of jokes; the one, biting and ſevere; the other, harmleſs and innocent. In regard to the former, it may be ſufficient to obſerve the pre-

* This General *Wolf* ſeems to have reſembled our Falſtaffe, rather than his late celebrated name-ſake, of undaunted memory.

cept

cept of a certain wiſe man, who uſed to ſay, that jeſts ought to *nibble* like a lamb, and not *bite* like a dog; for if a jeſt have any thing in it of that canine ſeverity, it is no longer a jeſt, but an affront. And the laws of almoſt all ſtates have decreed, that he who attacks another, with any ſevere and injurious reflections, ſhould be ſeverely puniſhed: and, perhaps, it would not be improper to appoint ſome ſmart correction for thoſe, who, under the pretence of joking, utter things more biting and ſevere than decency would permit.

However, a well-bred man would collect, from his own reaſon, that what the laws have eſtabliſhed concerning injurious libels, ought really to be extended to thoſe ſtrokes of ſatire, which leave a ſting behind them; and would, therefore, very ſeldom, and always with great tenderneſs, make uſe of them.

But beſides, we muſt obſerve, that whether theſe witticiſms have any thing

ſatyrical

ſatyrical in them or not, yet, unleſs they are delicate and facetious, they not only give no pleaſure, but greatly diſguſt the company; or, if they laugh at all, they probably laugh at the jeſter, inſtead of the jeſt: and becauſe theſe jokes are nothing more than an ingenious kind of fallacies, and theſe fallacies are a refined and artificial affair, they cannot cleverly be practiſed but by a man of an acute and ready wit, and of that kind which excels in a ſudden and extemporary exertion; and therefore they by no means ſuit with vulgar, ſtupid, and dull fellows; nay, nor perhaps with every one who may abound in ſolid good ſenſe: for wit of this kind conſiſts rather in a peculiar quickneſs and elegance, and in eaſy turns of thought; on which account, prudent people, in this caſe, conſider not ſo much what they are *inclined* as what they are *able* to do; and when, after one or two efforts of this kind, they find they have attempted it in vain,

finding

finding themſelves not qualified for it, they deſiſt, and ſpend no more pains about it, leſt they ſhould happen to ſucceed no better than Æſop's aſs in the fable, who expoſed himſelf to ridicule by pretending to imitate the tricks of the lap-dog. And if you would accurately obſerve the behaviour of other people, you would ſoon be convinced, that what I ſay is true; I mean, that this ſort of raillery does not become every one that has an inclination, but only thoſe who have abilities for the practice.

Jingling Puns.

You will meet alſo with ſome people, who, for every word that is ſpoken, have ſome other word, without any meaning, ready at hand, by way of jingle *; others, who will change the ſyllables of

* Chytræus's inſtances are, "*Philippus, lippus*; "*ſacerdotium, otium*," &c. as if we ſhould ſay, in Engliſh, "Such a dreſs is *commodious*," one of theſe wags would anſwer, "*odious*."

a word,

a word in a trifling, foolish manner *; others will speak or answer in a different manner from what we expected; and that without any wit or beauty of thought: as, "*Where is my Lord?*" "*In* "*his cloaths, unless he is bathing or in* "*bed.*" "*How does this wine taste?*" "*A little moist, I think.*" "*How is this* "*dish to be eaten?*" "*With your mouth;*" † and the like.

All which kinds of wit (as you will easily apprehend) are low and vulgar. But to discourse what kinds of wit are most elegant and genteel, is no part of my present design; for this has been done already very copiously, by men far my superiors in learning and ingenuity ‡. Besides, as all true wit affords immedi-

* As in Anagrams.

† The author quotes another joke from Plautus, which would be unintelligible to an English reader, about as good as "A stormy night is a Knight of the Garter;" that is, "*a blue-string knight.*"

‡ See Cic. l. 2. de oratore.

ately ſufficient and certain teſtimony of its own grace and elegance, you can very rarely err in this reſpect, unleſs you are blinded by an immoderate degree of ſelf-partiality: for whenever a jeſt is really facetious and elegant, there immediately ariſes an appearance of mirth and laughter, joined with no common degree of admiration.

If, therefore, your witticiſms are not inſtantly approved by the laugh of the company, for Heaven's ſake, do not attempt to be witty for the future; for you may take it for granted, the defect is in yourſelf, and not in your audience: for the hearers, being immediately ſtricken with a ready, genteel, and delicate repartee or bon mot, cannot poſſibly forbear laughing, though ever ſo deſirous; but muſt neceſſarily laugh, though againſt their will: from whom, as the true and legitimate judges, no one ought to appeal to his own opinion, or to repeat

peat an experiment which has already met with ſuch ill ſucceſs.

Buffoonery.

§ Neither ought any thing to be done in an abject, fawning, or buffooniſh manner, merely to make other people laugh; ſuch as, diſtorting our mouths or our eyes, and imitating the follies and geſticulations of an harlequin or a merry-andrew: for no one ought baſely to demean himſelf, to pleaſe other people. This is not the accompliſhment of a gentleman, but of a mimic and a buffoon; whoſe vulgar and Plebeian methods of entertaining their company, ought by no means to be imitated.

Yet I would not have you affect a ſtupid inſenſibility in this reſpect, or too great delicacy on theſe occaſions; but he that can ſeaſonably produce ſomething new and ſmart (in this way) and not obvious to every one, let him pro-

duce it; but he that is not bleſt with this faculty, let him hold his tongue: for theſe things proceed from the different turn of men's minds; which, if they are elegant and agreeable, they convey an idea of the ingenuity and readineſs of wit in the perſon that utters them; which generally gives great pleaſure to others, and renders the perſon agreeable and entertaining: but if the contrary is the caſe, we muſt expect a contrary effect: for people that aim at this kind of wit, without the ability, are like an aſs that pretends to be pleaſant, or a fat, punch-bellied fellow, who ſhould attempt to lead up a minuet, or ſtrip himſelf and dance an hornpipe upon the ſtage.

Of pleaſant Narrations, or Story-telling.

§ But, excluſive of theſe illiberal buffooneries, there are other kinds of genteel and entertaining pleaſantries, which ariſe merely from our diſcourſe alone; that is, when

when the wit does not conſiſt ſo much in any ſmart ſallies, (which requires a brevity of expreſſion) as in ſome lengthened and continued narration; which ought to be artfully diſpoſed, and properly expreſſed, ſo as to repreſent the diſpoſitions, cuſtoms, geſtures, and manners of thoſe who are the ſubjects of our diſcourſe; and that he who liſtens to us, may think he does not only hear our narration, but ſee the whole tranſaction which is related, before his eyes; as we do when any action is repreſented on the ſtage. This kind of excellence, the gentlemen and ladies introduced by Boccace well underſtand; though ſometimes, if I miſtake not, they expreſs things a little bordering upon obſcenity, in more plain and expreſſive terms, than is agreeable to the character of a modeſt woman or of a gentleman.

If, therefore, you have a mind to relate any thing in company, it is proper, before you begin, to have the whole

ſtory, whether a piece of hiſtory or any late occurrence, well ſettled in your mind; as alſo, every name and expreſſion ready at hand, that you may not be obliged, every moment, to interrupt your narration, and enquire of other people, and beg their aſſiſtance; ſometimes in regard to the fact itſelf; ſometimes the names of perſons, and other circumſtances, of what you have undertaken to recite *.

But if you are to relate any thing which was ſaid or done amongſt any number of people, you ought not too frequently to uſe the expreſſions — of, "*He ſaid*," or, "*He replied*;" becauſe theſe pronouns agree equally with all the perſons concerned; and this ambiguity muſt neceſſarily lead the audience into an error. It is proper, therefore, that he who relates any fact, ſhould make uſe of ſome proper names, and

* Muretus's arguments to the plays of Terence, inſtances of good narration. CHYT.

take

take care not to change them one for another during the narration.

Moreover, the reciter of any incident ought to avoid the mentioning thoſe circumſtances, which if omitted, the ſtory would not be leſs, or rather would be more agreeable without them. "*The perſon I ſpeak of was ſon of Mr. Such-a-one, who lives in St. James's ſtreet; do you know the man? His wife was daughter to Mr. Such-a-one: ſhe was a thin woman, who uſed to come conſtantly to prayers at St. Lawrence's church: you muſt certainly know her.— Zounds! if you don't know her, you know nothing!*" Or, "*He was a handſome, tall, old gentleman, who wore his own long hair: don't you recollect him?*" Now, if the very ſame thing might as well have happened to any other perſon, which happened to him, all this long diſquiſition were to little purpoſe; nay, muſt be very tedious and provoking to the audience; who being impatient

to arrive at a complete knowledge of the affair which you have begun upon, you ſeem determined to delay the gratifying their curioſity as long as poſſible. Such, probably, were thoſe idle circumſtances, to the delicate part of the audience, of the ſilly lover in Plautus *: "*This is my uncle Megadorus*; my father's "name was *Antimachus*; my name is "*Lycomides*; my mother is called *Eunomia*:" for ſo long and accurate a detail of his pedigree ſeemed very little to his preſent purpoſe.

On this ſubject we are taught a very uſeful precept by a great and foreign maſter † of rhetoric, to this effect: "That a tale or fable ought to be firſt diſpoſed and adjuſted in the mind under feigned names; and afterwards related by applying the names proper to the

* Plaut. Aulul. Act 2.

† Ariſtot. Poetic. qu. Though he ſpeaks of the different conduct (in this reſpect) of tragedy and comedy.

perſons

perſons introduced: for the former are ſuited to the *characters* of the perſon; but the latter are arbitrarily impoſed, at the will of the parents, or other perſons concerned: wherefore, the ſame perſon who, in your imagination, ſuſtains the character of *Avarice*, ſuppoſe, in your narration, will be called by the name of ſome of your fellow-citizens; ſuch as Tantulus or * Euclio;" if the perſon you make uſe of be univerſally acknowledged ſimilar to thoſe ancient characters. But if, in the country where you live, you know no perſon that will anſwer your purpoſe, you ought to form your plan in ſuch a manner, that the affair may appear to have happened in ſome other place, and then feign proper names at your pleaſure.

It is true, indeed, that we hear with greater pleaſure, and ſeem to behold before our eyes, what is ſaid to have be-

* A well-known character in Plautus; Aul.

fallen

fallen people whom we are acquainted with, (eſpecially if the incident be ſuch as is ſuitable to their characters) than that which happens to ſtrangers, and perſons unknown to us. The reaſon is obvious; for when we know that ſuch a perſon uſed to act in ſuch a manner, we the more eaſily believe that he has acted thus, and ſeem to behold him before our eyes; but in regard to ſtrangers, the caſe is different.

§ In a prolix narration, as indeed in any other diſcourſe, our words ought to be clear and plain, ſo that they may be eaſily underſtood by every one preſent; as alſo elegant in regard to the ſound, and to the thing intended to be expreſſed. If, therefore, between theſe two expreſſions, your choice is free, you ſhould rather ſay, "*I had two perſons privy to*," than "*witneſſes of the fact*:" ſo it is better to ſay, "Jupiter ſprinkles the

* The word *Teſtes*, in Latin, is capable of a ludicrous meaning, perhaps.

" Alps," than * " *beſputters* them with " ſnow :" as likewiſe, to ſay, " *baniſh* " this grief from your mind," rather than " *ſpit it out* † :" becauſe, by expreſſing yourſelf thus, your words will be taken in a more ſimple ſenſe ; nor, by their ambiguity, be perverted to any baſe or abſurd meaning ; nor will they ſuggeſt to your audience any thing indecent or obſcene. And though, poſſibly, ſome of our moſt excellent poets, and other men of great genius, may have neglected this caution in their writings ; yet, in a work of this kind, on the ſubject of polite converſation, and the not giving offence to others, their authority ought to have no weight.—But to return to our ſubject. I ſay, then, that we ought to make uſe of clear and ſignificant words ; which we ſhall do, if we know how to make a prudent choice of

* *Conſpuere*, a word uſed by an affected poet in Horace.

† Terence ; Eunuch.

ſuch

ſuch words as are originally of our own country; ſo that they are not too ſtale and obſolete, and, like torn or thread-bare garments, laid aſide and out of uſe. Such, in Engliſh, are "*Welkin, Guer-*" *don, Lore, Meed, Eftſoons* *," and the like. The better to accompliſh this, alſo, let your words be ſimple, and not ambiguous; for it is in the conſtruction of riddles, that words are to be taken equivocally, or as expreſſing two different things. Thus, for inſtance, in the Aſinaria of Plautus:

"You lead me where one ſtone another grinds,
"And living men are tickled by dead bulls †."

For the ſame reaſon, we ought to uſe words in the moſt proper ſenſe, and ſuch as ex-

* Though theſe antiquated words give a ſolemnity to blank verſe, I think they ought not to be admitted on any other occaſion, unleſs a poet is greatly diſtreſſed for a rhyme.

† That is, the workhouſe—"*Mortui boves*, for bulls' pizzles."

preſs

preſs the thing intended as ſignificantly as poſſible, and which are the leaſt applicable to any other thing; for, by this means, the very objects themſelves will ſeem to be repreſented to our eyes, and rather pointed out to us, than merely deſcribed. Thus, it is proper "to an horſe to *neigh*, to a dog to *bark*, to an hog to *grunt*, to a bull to *bellow*, to a ſheep to *bleat*, to a boar to *gnaſh*, and to a ſerpent to *hiſs* *." As, therefore, the genuine and proper names of things are to be uſed in our converſation with others, no one can commodiouſly converſe with him who does not underſtand the language which he makes uſe of: yet, though a ſtranger may not be maſter of the language which we uſe, we are not, on his account, to corrupt or lay aſide our native tongue; as ſome coxcomical jacanapes will attempt, with violent efforts,

* This preciſion in our language is of conſequence, and too much neglected.

to

to make uſe of the language of any foreigner with whom they converſe, and ſo expreſs every thing improperly. Thus it often happens, that a German will affect to talk with a Dutchman, in the Dutch dialect; and a Dutchman, from an affectation of pomp and politeneſs, will attempt to talk in the German language with a German: where, however, it is much eaſier for a by-ſtander to obſerve, that each of them uſes a language which is foreign to them, than it is to ſuppreſs his laughter, which this ſtrange gibberiſh, uttered by the mouthfull, muſt plentifully excite. We ought never, therefore, to make uſe of a foreign language, unleſs when it is abſolutely neceſſary to expreſs our wants: but in our common intercourſe with others, let us be contented with our native tongue, though it may be thought far inferior to, and leſs noble than ſome others. Thus a Bavarian had much better talk in his own language, though it be accounted leſs elegant,

gant, than in the Miſnian, or any other: for, let him take all the pains in the world, the proper and peculiar idioms of that language will never preſent themſelves to him, as they do to a native of Miſnia *: but if any one muſt needs be ſo complaiſant to the perſon he converſes with, as to abſtain from thoſe more proper and peculiar words, which I mentioned, and, in their room to ſubſtitute more general and popular expreſſions †, his converſation will certainly be leſs agreeable on that account.

§ Every gentleman will alſo be very cautious not to uſe any indecent or immodeſt expreſſions. Now, the decency of an expreſſion conſiſts either in the ſound, or in the word itſelf, or elſe in the ſignification of it; for there are ſome words expreſſive of things decent

* In Upper Saxony.

† Such as, *quittance*, inſtead of a *diſcharge*.
CHYT.

enough;

enough; and yet, in the word itſelf, or in the ſound of it, there ſeems to be ſomething * indecent and unpolite. When, therefore, words of this kind, though but ſlightly ſuſpected, offer themſelves, well-bred women uſually ſubſtitute others more decent in their room †; but you will meet with ſome ladies (not the moſt polite women in the world) who frequently, and inconſiderately, let fall ſome expreſſion or other, which, if it were deſignedly named before them,

* To avoid an indelicate ſound, in our tranſlation of the 104th Pſalm, v. 18, an Hebraiſt propoſed to retain the Hebrew word; "ſo are the "ſtony rocks for the *ſaphans*."

† Yet there is an affectation in this, which ſometimes makes the matter worſe. As I remember a ſqueamiſh lady, who wanted to borrow a Canary bird, that would enable her own "to "produce young ones." This circumlocution ſuggeſts the whole proceſs of treading the hen, &c. to the imagination; when, if ſhe had ſaid "the cock-bird," it would only have implied a bird of a brighter colour.

they would bluſh up to the ears. Women, therefore, who either are, or wiſh to be thought well-bred, ſhould carefully guard, not only againſt all actions, but all words which are indecent or immodeſt; and not only ſo, but from all which may appear ſuch, or be capable of ſuch an interpretation.

It may further be obſerved, that where two or more words expreſs the ſame thing, yet one may be more or leſs decent than the other: for inſtance, we may decently enough ſay, "*He ſpent "the night with the lady*:" but, if we ſhould expreſs the ſame thing by another and more plain phraſe, it would be very improper to be mentioned. Thus it becomes a lady, and even a well-bred man, to deſcribe a common proſtitute by the name of an immodeſt woman, and ſo of the reſt *.

Nor

* Chytræus ſhrewdly obſerves, we ſhould rather ſay, "Quot ſedes habuiſti, quam quoties

§ Nor are indecent and immodeſt words alone, but alſo low and mean expreſſions to be avoided; eſpecially upon great and illuſtrious ſubjects: for which reaſon, a poet *, otherwiſe of no vulgar merit, is deſervedly reprehenſible, who, intending to deſcribe the ſplendor of a clear ſky, ſays,

"—— And without dregs the day."

For ſo low and dirty a phraſe was, in my opinion, by no means ſuitable to ſo ſplendid and illuſtrious an object: neither can any one cleverly call the ſun "*the candle* † *of the world*; for this expreſſion ſuggeſts to the imagination of the reader, the ſtink of tallow, and the greaſineſs of the kitchen. Hither may be referred many of thoſe proverbs which

cacaſti?" How many ſtools have you had, than how often have you ——?

* Mart. l. 8. ep. 14.

† The original ſays "*lamp*;" which being leſs uſed with us, would appear leſs trivial.

are in the mouth of every one; the ſentiments of which may be good, but the words are polluted, as it were, by the familiar uſe of the vulgar; as every one may obſerve from daily experience.

§ What has hitherto been ſaid, then, on this topic, is to be obſerved in our lengthened narrations; as alſo ſome few other precepts, which you will learn more expeditiouſly of your maſters, and from the art of rhetoric. I ſhall only remark, that, amongſt other rules, you ought to accuſtom yourſelf to an elegant, modeſt, and pleaſing manner of expreſſion; and ſuch as has nothing offenſive to thoſe you converſe with. Thus, inſtead of ſaying, "*Sir, you don't* "*underſtand me,*" you ought rather to ſay, "*I believe, I do not expreſs myſelf ſo clearly* "*as I ought to do.*" It is alſo better to ſay, "*Let us conſider the affair more ac-* "*curately, whether we take it right or* "*not,*" than, "*You miſtake;*" or, "*It is* "*not ſo;*" or, "*You know nothing of the*

" *matter :*" for it is a polite and amiable practice to make ſome excuſe for another, even in thoſe inſtances where you are convinced he might juſtly be blamed: nay, though your friend alone has been miſtaken, yet you ſhould repreſent the miſtake as common to you both: and when you have aſcribed ſome part of it to yourſelf, then you may venture to admoniſh or to reprove him in ſome ſuch expreſſions as theſe: " *We* " *are under a very great miſtake here* ;" or, " *we did not recollect how we ſettled this* " *affair yeſterday* ;" though, perhaps, it was *he* alone, and not you, that was ſo forgetful.

That kind of expreſſions alſo, which rude people ſometimes make uſe of; ſuch as, " *If what you ſay is true,*" are extremely unpolite; for a man's veracity ought not ſo very lightly to be called in queſtion.

Moreover, if any one ſhould happen to have promiſed you any thing, which he

he afterwards may not perform, it is not proper to tell him, "*He has forfeited his* "*word*," unleſs, perhaps, you are under a neceſſity of doing ſo, in defence of your own character; or, if the ſame perſon ſhould have diſappointed you on any occaſion, you may ſay; "*You were* "*probably ſo much engaged, that you forgot* "*to diſpatch my affair:*" or, if he really forgot it, you ſhould rather ſay, "*It was not in your power to do it:*" or, "*Perhaps it ſlip'd your memory,*" than to ſay, "*You thought no more about it:*" or, "*You never troubled your head to fulfil* "*your promiſe:*" for expreſſions of this kind leave a ſting behind them, and are tinctured (as it were) with the poiſon of provocation and affront; inſomuch, that they who frequently make uſe of this ſort of pert reproofs, are accounted rough and moroſe fellows, and every one will ſhun their company, as he would avoid running amongſt briars or nettles, for fear of being ſcratched or ſtung by them.

§ And becauſe I have known ſome people addicted to a fooliſh and ungenteel habit; that is, who were ſo very eager and fond of prating, that they could never form any one juſt ſentiment in their minds, much leſs expreſs it in proper language; but, in their great hurry, would over-run every thought; like hounds, who, from too great eagerneſs for the ſport, never catch their prey: I will, therefore, without further ceremony, endeavour to explain this affair to you, though, perhaps, it may be thought ſuperfluous to give you any admonitions in a caſe ſo obvious to every one. My advice, then, is this, That you never begin any kind of diſcourſe before you have formed, in your mind, a clear idea of the ſubject you are to diſcourſe upon: for thus, your ſpeech will be like a legitimate and regular birth, and not an abortion. Now, if you will vouchſafe to pay a proper regard to this precept of mine, you will never be ſo unfortunate, when you pay your compli-

ments

ments to any one, as to miſtake his proper addreſs, or be reduced to a neceſſity of craving his name: neither will you be forced to ſay, with a fooliſh laugh, "*Pho, I miſtake; I ſhould have "ſaid ſo or ſo;*" or be obliged to keep ſtammering on, till you can find a proper expreſſion; which is attended with inſufferable pain to the company.

You ſhould likewiſe take care, if poſſible, your voice be not rough or hoarſe; nor by an horſe laugh, or any other means, imitate the rattling of a chariot-wheel; nor ought you to talk when you are gaping, (as I ſaid before.)

You are ſenſible, indeed, that it is not in our power to command a ready elocution, or an agreeable voice; but then, he that ſtammers, or is hoarſe, is not obliged to prate and be more loquacious than all the reſt of the company; but ſhould rather make amends for the defect in his elocution, by his ſilence and attention; though, by proper applica-

tion, thoſe faults of nature may, in ſome meaſure, be corrected.

§ It is alſo unpolite to exalt your voice like a crier, that is publiſhing ſome proclamation; as it is, likewiſe, to ſink it ſo low, that you cannot be heard by any one who liſtens to you; yet, if your words are not heard the firſt time, and you are forced, perhaps, on that account to repeat them; as you ought not to ſpeak lower the ſecond time, ſo neither ought you to bawl out with too great vehemence, leſt you ſhould be thought to be in a paſſion, on being obliged to repeat what you had ſaid before.

In any continued ſpeech or narration, your words ought to be ſo placed, as the eaſe of common converſation requires; I mean, that they ſhould neither be perplexed and intricate, nor too ambitiouſly tranſpoſed, which many are apt to do, from a certain affectation of elegance; whoſe diſcourſe is more like the

forms

forms of a notary, who is explaining ſome inſtrument to others, in their vernacular tongue, which he has written in Latin, than to the ſpeech of one man talking to another in the language of their own country. A ſtyle thus tranſpoſed and perplexed, may ſometimes anſwer the end of a man that is making verſes; but is always ungraceful in a familiar converſation.

Nor ought we only to abſtain from this poetical manner of ſpeaking in common converſation, but alſo from the pompous method of thoſe that ſpeak in public: for, unleſs we obſerve this caution, our diſcourſe will be diſagreeable, and extremely diſguſting; though, perhaps, it is a matter of greater ſkill to make thoſe ſolemn ſpeeches, than to converſe with a man in private; but then, that kind of eloquence muſt be reſerved for its proper place. A man ought not to dance, but walk a common pace along the ſtreet: for though

all

all men can walk, whereas many people cannot dance; yet the latter ought to be reſerved for a wedding, or ſome joyful occaſion, and not to be practiſed in the public walks. This way of converſing, then, ſo full of oſtentation, ought by all means to be avoided.

Nor yet would I have you, for this reaſon, accuſtom yourſelf to a mean and abject manner of expreſſing yourſelf; ſuch as the loweſt dregs of the people, porters, coblers, and laundreſſes uſe; but rather, that you ſhould imitate the converſation of a well-bred man, and a perſon of faſhion. How to accompliſh which, I have already, in ſome meaſure, pointed out to you: namely,

Firſt, By never diſcourſing upon low, frivolous, dirty, or immodeſt ſubjects.

Secondly, By making choice of ſuch words, in your own language, as are clear, proper, well-ſounding, and ſuch as have uſually a good meaning annexed to them, and do not ſuggeſt to the imagination

gination the idea of any thing baſe, filthy, or indecent.

Thirdly, By ranging your words in an elegant order, ſo that they may not appear confuſed, and jumbled together at random, nor yet, by too laboured an exactneſs, forced into certain regular feet and meaſures.

Farther, By taking care to pronounce carefully and diſtinctly, what you have to ſay; and not join together things entirely different and diſſimilar.

If, moreover, in your diſcourſe, you are not too ſlow, like a man, who, at a plentiful table, does not know what to chuſe firſt; nor yet too eager, like a man half-ſtarved; but if you ſpeak calmly and deliberately, as a moderate man ought to do.

Laſtly, if you pronounce each letter and ſyllable with a proper ſweetneſs, (yet not like ſome pedagogue, who is teaching children to read and ſpell,) neither ſtifling your words between your teeth,

as

as if you were chewing them; or huddling them together, as if you were ſwallowing them. By carefully attending to theſe precepts then, and a few more of this kind, others will hear you gladly and with pleaſure; and you yourſelf will obtain, with applauſe, that degree of dignity which becomes a well-bred man, and a gentleman.

§ There are, moreover, many perſons who never know when to leave off prating; and, like a ſhip, which, once put in motion by the force of the winds, even when the ſails are furled, will not ſtop; ſo theſe loquacious people, being carried on by a certain impulſe, continue their career; and, though they have nothing to talk of, they nevertheleſs proceed; and either inculcate over and over again what they have already ſaid, or utter at random whatever comes uppermoſt.

There are alſo ſome people, who labour under ſo great and inſatiable an appetite for talking, that they will interrupt

rupt others when they are going to ſpeak: and, as we ſometimes ſee, on a farmers dunghill in the country, young chickens ſnatching grains of corn out of each other's little bills; ſo theſe people catch up the diſcourſe out of the mouth of another, who has begun ſpeaking, and immediately hold forth themſelves; which is ſo provoking to ſome people, that they would rather interchange blows than words with them, and rather fight with them than converſe with them: for, if you accurately obſerve the humours of mankind, there is nothing which ſooner, or more certainly provokes a man, than the giving a ſudden check to his deſires and inclinations, even in the moſt trifling affair. As —if, when you have opened your mouth to gape, you ſhould have it, on a ſudden, ſtopped by one that ſits next you; or, if you ſhould juſt have extended your arm to throw a ſtone, and a perſon coming behind you ſhould immediately ſtop it,

when

when you think nothing of the matter. As therefore theſe, and many other methods of diſappointing others of their intention, even in ſport and by way of joke, are very diſagreeable, and conſequently to be avoided; ſo, with regard to talking, it is much better to promote and humour the inclination of others in this reſpect, than to check them in their career: for which reaſon, if you ſee a perſon eagerly bent upon relating any fact, it is unhandſome in you to interrupt the narration which he has begun, and tell him you have heard it before: or if, in the progreſs of his little tale, he ſhould now and then interſperſe a little bit of a lie, you ſhould not be ſo unpolite as to give him any hint of it, either by any word or geſture, or even by nodding your head, or by looking aſkew, as many people are apt to do, who pretend they cannot bear the atrocious baſeneſs of a falſehood; yet this is ſeldom the real cauſe, but rather the

acrimony

acrimony and virulence of their own bad temper and ruſtic diſpoſition; which renders them ſo ſour and ungracious in their mutual intercourſe with mankind, that every one muſt neceſſarily ſhun their acquaintance.

It is alſo a very diſagreeable practice, to interrupt a perſon, by any noiſe, in the midſt of his ſpeech; which, indeed, muſt give the perſon interrupted much the ſame pleaſure as it would give you, if, when you were juſt reaching the goal in full ſpeed, any one ſhould ſuddenly draw you back.

Neither is it conſiſtent with good manners, when another perſon is ſpeaking, that you ſhould contrive, either by ſhewing ſomething new, or by calling the attention of the company another way, to make him neglected and forſaken by his audience.

Neither does it become you to diſmiſs the company, who were not invited by you, but by ſome other perſon.

You

You ought alſo to be attentive, when any one is talking to you, that you may not be under a neceſſity of aſking, every moment, "*What do you ſay?*" "*How* "*did you ſay?*" under which fault, indeed, many people labour; when yet this is not attended with leſs trouble to the ſpeaker, than if, in walking, he were every moment to kick his foot againſt a ſtone. All theſe practices, and, in general, whatever may check the ſpeaker in his courſe, whether directly or obliquely, is carefully to be avoided.

And if any one be ſomewhat ſlow in ſpeaking, you ought not to foreſtall him, or ſupply him with proper words, as if you alone were rich and he were poor in expreſſions; for many people are apt to take this ill, thoſe, eſpecially, who have an opinion of their own eloquence; and therefore, they think you do not pay them that deference which they imagine to be their due, and that you are deſirous of ſuggeſting hints to them in

that art, in which they fancy themſelves great proficients—like ſome merchants, who think it an affront for any one to offer to lend them money; as if they had none of their own, or were poor, or, at leaſt, ſtood in need of other people's aſſiſtance. And you may take it for granted, that every one flatters himſelf, he is able to talk well, though, through modeſty, he may deny it. Nor can I gueſs at the cauſe, (though it is certainly fact) why he that knows the leaſt, ſhould always talk the moſt; which habit, (I mean of too much loquacity) it is adviſeable for every well-bred man to guard againſt; eſpecially if he is conſcious to himſelf of not being poſſeſſed of any great ſhare of knowledge; and that not only becauſe it is difficult for one and the ſame man to talk much, and not be guilty of many errors, but alſo, becauſe he who is thus verboſe, ſeems to claim the ſame kind of ſuperiority over thoſe that hear him, as a maſter does over his ſcholars.

It is unpolite, therefore, for any one to aſſume to himſelf more than his ſhare of excellence in this reſpect: to which fault, not only many particular perſons, but whole nations are very obnoxious; prattling and loquacious: and woe be to thoſe ears, which they have once laid hold upon, and forced to liſten to their impertinence.

Taciturnity.

§ Now, as an immoderate loquacity or love of talking gives diſguſt, ſo too great a taciturnity, or an affected ſilence, is very diſagreeable: for, to obſerve an haughty ſilence, where others take their turn in the converſation, ſeems to be nothing elſe than unwillingneſs to contribute your ſhare to the common entertainment: and as to ſpeak, is to open your mind, as it were, to thoſe that hear you; he, on the contrary, who is entirely ſilent, ſeems to ſhun all acquaint-

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ance with the reſt of the company. Wherefore, as thoſe people, who, at their entertainments on any joyful occaſion, drink freely, and perhaps get drunk, love to get rid of people who will not drink; ſo no one deſires to ſee theſe ſilent gentry in their chearful, friendly meetings: the moſt agreeable ſociety, therefore, is that where every one is at liberty to ſpeak or keep ſilence in his turn.

SECTION III.

Polycletus's Model.

THERE was formerly in Peloponneſus (as appears from ancient hiſtory) an excellent man and a ſtatuary, who (on account of his *great fame*, as I imagine,) was called Polycletus; that is, the *much-celebrated* artiſt. This man, at a very advanced age, compoſed a ſmall treatiſe, in which he compriſed all the precepts of that art, in which he himſelf was ſo thoroughly ſkilled. Demonſtrating in that work, how the ſeveral members of the human body were to be meaſured, each of them ſeparately, or conſidered in relation to each other; ſo that they might mutually correſpond in proper ſymmetry and proportion. This volume of his he

* At Sicyon. Plin. Ælian.

called the Canon or Rule; intimating, that according to this model, as a kind of law, all ſtatues that ſhould hereafter be made by other ſculptors, ought to be tried, and to conform: in like manner as, in architecture, the beams, the ſtones and walls of an houſe are alſo examined by a fixed rule. But as it is much eaſier to ſay than to do, to give precepts than to execute them; and beſides, as the greater part of mankind, and eſpecially the illiterate, are always guided more by their external ſenſes, than by their minds and underſtandings; and therefore more eaſily comprehend ſingle objects and examples, than univerſal propoſitions, ſyllogiſms, and refined reaſonings; therefore, the aforeſaid excellent ſculptor, having regard to the uſual genius of artiſts, not ſufficiently adapted to underſtand general precepts, and at the ſame time more illuſtriouſly to diſplay his own excellence in that reſpect, looked out for a block of the beſt marble; of which, after long applica-

tion, he formed a ſtatue, with that ſymmetry of the different members amongſt themſelves, and with that perfection in all its parts, which he had before explained by the precepts laid down in his book; and as he had before called his book, ſo he now called this ſtatue alſo, his *Canon*, Rule, or Model.

Now, I would to God, that, of thoſe two articles, each of which this noble artiſt obtained in ſo great perfection, one only had fallen to my lot; I mean, that I could but compriſe in this little treatiſe of mine, that juſt meaſure or model of the art which I undertake to deliver: for, as to the other article, that I might be able to ſet before your eyes, in my own perſon, and in my behaviour, an idea or example, which might perfectly correſpond with the precepts now delivered; this, I ſay, it will, probably, never be in my power hereafter to exhibit: ſince, in thoſe things which tend to form the manners of

men, it is not ſufficient merely to have a knowledge of the affair, and a certain rule to direct us; but it is further neceſſary to repreſent them to us by action and daily practice: a thing which cannot be accompliſhed in a moment, as it were, or in a ſhort ſpace of time; but many, very many years, of which a very few (as you may perceive) are now left me, are requiſite for this purpoſe. Nor yet, upon this account, ought you to give the leſs credit to theſe precepts of mine: for any man may eaſily point out that road to another, in travelling which he himſelf has loſt his way; nay, thoſe who have gone wrong themſelves, have, perhaps, more accurately obſerved, and retain in their memory thoſe perplexing and dubious turnings and croſs-roads, than any other man, who has always kept the right track and the king's highway.

But if, in my childhood, when the mind is yet tender and flexible, thoſe who had the care of my education, had

known how properly to have bent, ſoftened, and poliſhed my manners; which, perhaps, were naturally ſomewhat harſh, ſtubborn, and rough; I ſhould probably have come forth from their diſcipline ſuch as at this time I endeavour to make you; who are no leſs dear to me than if you were my own ſon: for though the force of nature is very great, yet that is nevertheleſs frequently ſubdued, or at leaſt corrected, by cuſtom and exerciſe. But this diſcipline, by which the faults of nature are oppoſed, muſt commence as ſoon as poſſible; and thoſe vices muſt be checked before their ſtrength and power has gained too great a prevalence; which is what few people ſufficiently attend to: ſo far from it, that when, from the impulſe of their appetites and paſſions, they have declined from the right path, and, without the leaſt attempt to reſiſt them, follow wherever they lead; yet they fancy they are obeying the dictates of nature; as if, forſooth,

reaſon

reaſon was not alſo *natural* to man: whereas right reaſon poſſeſſes the power, as miſtreſs and our ſovereign, of changing our manners and corrupt habits, and of aſſiſting nature herſelf, whenever ſhe makes a ſlip, or declines from the right path. But, for the moſt part, we refuſe to liſten to reaſon, and by that means become like thoſe brutes to whom God has not granted the uſe of it; amongſt whom, however, reaſon does a great deal, not indeed their own reaſon, (of which they are evidently deſtitute) but ours: as you may obſerve in horſes, which are generally, or rather always, naturally wild and unmanageable; and yet the groom renders them not only tame and gentle, but, what is more, even learned, as it were, and well-bred: for there are many horſes that would naturally be hard trotters, which he, by training, brings to be good pacers: nay, he will teach many horſes, in like manner, ſometimes to ſtop, then to run on, to

wheel

wheel about in a circle, and to curvet; and you yourſelf very well know, that horſes will learn all theſe ſeveral arts. If horſes then, dogs, hawks, and many other animals more fierce than theſe, ſubmit to the reaſon of others, and are obedient to them; learn thoſe things which they are naturally ignorant of; and, as far as their condition will admit, become, in ſome meaſure, knowing, and endued with virtues, (not indeed naturally, but by mere habit) how much better, (it is probable) ſhould we be, if we gave an attentive ear to the dictates of reaſon, which is proper to our nature! But our ſenſual appetites are fond of preſent pleaſure, of whatever kind it is, and are averſe to all pain and uneaſineſs, and impatient to get rid of it; and therefore they fly from reaſon, which is troubleſome to them, becauſe ſhe does not always conſult for their pleaſures, (which are frequently pernicious) but for their honour and virtue, which is often

attended

attended with ſome diſagreeable and bitter reliſh, eſpecially to thoſe whoſe taſte is vitiated by indulgence. For, as we live in this world a mere ſenſual life, we are like ſome poor ſick creature, to whom every kind of food, however ſweet or delicate, appears too ſalt or too bitter; and therefore he is continually chiding his nurſe or his cook; who, in this caſe, are evidently blameleſs; for the bitterneſs is not in the food, but in his own palate; and is to be aſcribed to the foulneſs of the tongue, which is the inſtrument of taſte. Thus, right reaſon, which is in itſelf highly agreeable, appears diſtaſteful to us; not from its own nature, but from our vitiated palates; and therefore, like too tender and too delicate people, we refuſe to *taſte* it; and we often conceal our own baſeneſs in words like theſe: "That nature will not admit either of a ſpur or of a bridle, to be quickened in her pace, or checked in her career; and therefore ſhould be

permitted

permitted freely to range, wherever inſtinct may carry her."

But really neither an ox or an aſs, or even an hog, if he had the gift of ſpeech, could make (I am convinced) a more abſurd or ignominious declaration: for certainly we ſhould be mere children, when we were grown up to manhood, nay, even in our moſt decrepit old age; and ſhould give ourſelves up to the moſt vain and trifling follies, no leſs in our grey hairs than in our infancy; unleſs reaſon, which increaſing together with our years, and now arrived at maturity, transformed us, as it were, from brutes into men, ſo as to exerciſe her full force and power over our ſenſual appetites. And if, at any time, we tranſgreſs the bounds of virtue in our life and manners, that is not to be attributed ſo much to nature, as to our own wickedneſs and degeneracy.

Which being ſo, it is not true, that we are not furniſhed with reins, or a

proper

proper guide againſt the impetuoſity of our nature: for we have two; one of which is Experience, and the other right Reaſon. But, as I ſaid juſt before, reaſon cannot make a good moral man of an immoral one, without exerciſe or practice; which time alone can produce.

Wherefore, we ought to begin early to liſten to reaſon; not only that, by this means, a man will have more time to become ſuch as reaſon preſcribes, and ſo will become a ſort of domeſtic or familiar friend of virtue; but alſo, becauſe our tender age, yet unſtained by any vice, will more eaſily admit of, and imbibe any colour we pleaſe. And accordingly, thoſe things to which any one has been accuſtomed from his tender years, generally pleaſe him more and more every day. And it was for a reaſon of this kind, they ſay, that one * Theodorus, a famous tragedian, choſe always

* Ariſtot. Polit. lib. 7.

to

to appear the firſt upon the ſtage in repreſenting any of his plays, though he knew that ſome other poor actor, and a man of no reputation, were intended to ſpeak before him: for he imagined, that the ſpectators, being now familiarized to, and inclined to favour him whom they firſt heard, would not eaſily approve of any other, though really more excellent.

Now, ſince, for the reaſon above-mentioned, I cannot effect it, that my behaviour ſhould exactly correſpond with my precepts; that which Polycletus did, who was able actually to perform what he taught; it will be ſufficient for me to have told you, in ſome meaſure, what ought to be done, though I cannot myſelf expreſs it by my actions. But as we know, from the appearance of darkneſs, what light is, and from ſilence, we perceive what its oppoſite, ſound, is; ſo you, by obſerving theſe ungraceful, and as it were obſcure manners of mine,

may

may collect what grace and ſplendor there is in a contrary behaviour.

To return, then, to our firſt propoſed ſubject, which I now bring towards a concluſion. I ſay, that elegant and agreeable manners are ſuch as affect with delight ſome one of our ſenſes; or, at leaſt, do not ſhock or offend either the ſenſes, the inſtincts, or the imaginations of thoſe with whom we live and converſe: and thus far we have confined our diſcourſe to things of that kind.

Of Beauty and Grace.

But we may obſerve further, (as connected with our ſubject) that men are naturally fond of beauty, grace, and proportion; and, on the contrary, are evidently ſhocked at, and have an averſion to whatever is ugly, monſtrous, and deformed. And, indeed, this is a privilege peculiar to mankind; for other animals are not capable of underſtanding what

what beauty and proportion are. We ought, therefore, highly to eſteem and value this privilege; which is not common to us with brute creatures, but appropriated to human kind. And this ſeems much more to be required of men, diſtinguiſhed by ſuperior intelligence, as thoſe who are better qualified to contemplate the charms of beauty. Now, though it may be difficult to explain, with preciſion, what beauty is; yet, that you may be furniſhed with ſome mark or criterion of its general nature, you muſt obſerve, that wherever there is a ſymmetry or proportion of the parts amongſt each other, and of the parts to the whole, there alſo is beauty *. And thoſe things

* In this ſtyle philoſophers, painters, and ſtatuaries have talked, from Plato's time to this day. And though Mr. Burke will not allow proportion to have any thing to do with beauty; and one is inclined to ſubmit implicitly to ſo elegant and philoſophical a writer; yet he ought, perhaps, to have allowed different ſpecies of beauty.

He

things in which this ſymmetry is found, we may truly call beautiful: and therefore, as I formerly learned from a gentleman of diſtinguiſhed erudition and extenſive knowledge, beauty depends, in a great meaſure, upon unity and ſimplicity; whereas deformity, on the contrary, comprehends things of a different and heterogeneous nature: as in the face of a beautiful and elegant young lady, where we obſerve that every thing is ſo formed and diſpoſed, as to ſeem created, as it were, on purpoſe for that face alone; the contrary to which is obſervable in a deformed face: for, ſuppoſe a young lady to have large and ſparkling eyes, a ſmall noſe, inflated cheeks, and a diſtorted mouth, a prominent chin, and a tawny

He confines it to "*that quality in bodies by which* "*they cauſe love.*" I ſhould rather think, "*by* "*which they pleaſe.*" The beauty of a column certainly conſiſts in proportion, though the beauty of a lady may conſiſt in the quality aſſigned by Burke.

complexion; ſuch a figure would appear not to have the face of any one ſingle woman; but one compounded of the features of many different faces.

You will find alſo ſome women, who may have every part of their perſons, ſeparately conſidered, extremely beautiful, and yet, altogether, compared with each other, may be very diſagreeable, and even deformed; for no other reaſon, but becauſe thoſe parts, ſo beautiful taken ſingly, belong not to that one woman, but are taken from ſeveral different women, though, perhaps, of excellent beauty; ſo that one feature ſeems borrowed from one woman, and another from another.

And perhaps that celebrated painter*, when he ſtudied the naked charms of thoſe Calabrian girls, did nothing more than ſtudy the parts of a beautiful body in many different ſubjects; one of which

* Zeuxis: Cic. de Invent. lib. 2.

might

might ſeem to have borrowed one limb, and another another, from ſome one woman of perfect beauty: for, if he could ſo manage it, as that every one might reſtore the part which ſhe had borrowed, and he could again harmonize and reunite among themſelves all thoſe ſeveral parts thus reſtored, ſo as to form one complete perſon; ſuch a woman, he imagined, muſt equal even Helen herſelf in beauty.

Nor would I have you think this is the caſe only in the face and members of a human body; for the ſame thing comes to paſs in our converſation, and in the common actions of life. As, if you ſhould ſee ſome lady of quality, richly dreſſed, waſhing her kitchen furniture at the brook in the public ſtreet; though ſhe herſelf were evidently in a different ſtyle, yet ſhe would diſpleaſe you in this reſpect, that ſhe preſented to the imagination the idea of an inconſiſtent character: for ſhe herſelf would

really be the ſame noble and elegant lady; but the work ſhe was engaged in would be more proper for ſome dirty drab of Plebeian rank: not that the ſight would be any ways offenſive to any of the ſenſes, or contrary to any natural inſtinct or deſire; but its being contrary to the cuſtom of the world, and an action inconſiſtent with the quality of the perſon, would, of itſelf, diſguſt you.

It is, therefore, very proper to guard againſt theſe unſuitable and uncouth practices, with equal or even greater care than againſt thoſe which I have already mentioned; ſince it is much leſs difficult to know when we offend in thoſe actions which are the objects of our ſenſes, than in thoſe which are judged of by the intellectual faculty. Yet, it may often happen, that the ſame thing which offends the ſenſes, may alſo ſhock the underſtanding, though not for the ſame reaſon. The inſtance which I

mentioned to you above, when I obſerved, that every one ought to dreſs in the ſame faſhion that others do at preſent, that he may not ſeem willing to condemn or to reform the reſt of the world: which ſingularity is not only oppoſite to the natural deſire of many people, who are ambitious of praiſe; but alſo diſpleaſing to the judgment of intelligent perſons: for the dreſs of an age, a thouſand years prior to that we live in, cannot be ſuitable to people of the preſent age.

Thoſe people alſo are offenſive and diſagreeable to others, who dreſs like grooms or coachmen; in ſo awkward a manner, that their waiſtcoat and breeches ſeem to be at variance, and to have no connection with each other, ſo very ill are they fitted to their perſons.

There are many other things abovementioned, which might properly enough be here repeated, in which that *meaſure* and *proportion* we are now treating of,

is not obſerved; and in which neither time or place, perſons or things are properly adjuſted or ſuited to each other: for, from thoſe circumſtances alſo, the minds of men receive great pleaſure and ſatisfaction. But I choſe rather to join them together there, and range them under the banner of the ſenſes and appetites, than aſſign them alſo to the intellect; that they might be more generally diſtinguiſhed by all ranks of people: for every one is capable of perceiving what is agreeable to his ſenſes or appetites; but it is not every one that is capable of underſtanding univerſal or abſtracted ideas; and this in particular, which we call ſometimes Beauty, ſometimes Proportion, and ſometimes Grace.

Wherefore, we muſt not think it ſufficient that we do any thing merely well; but we ought to make it our ſtudy to do every thing gracefully * alſo.

* "The wiſer ſort ſhould keep before 'em
"A *grace*, a manner, a decorum." PRIOR.

Now, grace is nothing more than a certain luſtre, which ſhines forth from an harmony of the parts of things, properly connected and elegantly diſpoſed in regard to the whole: without which ſymmetry, indeed, what is really good, may not be beautiful; and without which, even beauty itſelf is not graceful or even pleaſing. And as a diſh, however good or wholeſome, is not likely to pleaſe our gueſts, if it has either no flavour at all, or a bad one: thus the behaviour of men, though it really offend no one, may, nevertheleſs, be inſipid, and even diſtaſteful, unleſs a man can learn that ſweetneſs of manners; which, I apprehend, is properly called Elegance and Grace.

Wherefore, every kind of vice ought, indeed, on its own account, and without any other cauſe, to be eſteemed extremely odious; for vice is a thing ſo very ſhocking and unbecoming a gentleman, that every well-regulated and vir-

tuous mind muſt feel pain and diſguſt at the ignominious appearance of it. He, therefore, that is deſirous of appearing amiable in his converſation with mankind, ought, above all things, to ſhun every kind of vice: thoſe eſpecially which are the moſt ſhameful and baſe; ſuch as luxury, avarice, cruelty, and the like: of which ſome are evidently vile and abject; ſuch as gluttony and drunkenneſs: ſome filthy and obſcene; ſuch as lewdneſs: ſome ſhockingly wicked; as murder, and ſo of the reſt. Every one of which is, in its own nature, ſome more ſome leſs, peculiarly odious and deteſtable to others. Now all theſe vices in general, as things ſcandalous and unlawful, render a man thoroughly diſagreeable in common life, as I have ſhewn above.

But, as it is not my preſent intention to inſtruct you in the nature of flagitious crimes, but only of the errors and foibles of mankind, I need not be ſolicitous to

diſcourſe on the nature of virtue and vice; but only of that polite and unpolite behaviour which we make uſe of in our mutual intercourſe with each other. Now, amongſt thoſe unpolite habits, that of Count Richard, above-mentioned, was not the leaſt conſiderable; which, as having ſomething of deformity in it, and being diſſonant to his other agreeable and elegant manners, that excellent Prelate, like a ſkilful muſician in regard to a diſcordant ſymphony, immediately remarked.

It is highly becoming a well-bred man, then, to have a conſtant regard to this elegance and harmony of manners, which I have mentioned, whether in walking, in ſtanding, or in ſitting; in his actions, in his dreſs, and the ornaments of his perſon; in his diſcourſe, and in his ſilence; in his hours of leiſure, and in his buſineſs.

For neither ought a man to deck and adorn himſelf like a lady; that his perſon

perſon and his decorations may not betray any inconſiſtency; which thoſe people are guilty of, who have their hair and their beards criſped up with hot irons, and their faces, necks, and hands ſo immoderately powdered, painted, and poliſhed up, to a degree that would be indecent even in a young lady of character; and would better become ſome mercenary proſtitute, eager to ſet off her charms, and to diſpoſe of them to the beſt advantage.

You ought to make it your care, likewiſe, neither to ſmell too ſweet, nor the contrary; for a gentleman ought neither to be offenſive, like a he-goat, nor perfumed, like a civet-cat. Not that I think it at all unbecoming a young gentleman of your age, occaſionally to make uſe of ſome ſimple eſſences or odoriferous waters.

Let your dreſs (for the reaſons above-mentioned) be conformable to the cuſtoms of the age you live in, and ſuitable

able to your condition: for it is not in our power to alter the general fashions at our pleasure; which, as they are produced, so they are swallowed up by time. In the mean while, every one may make shift to accommodate the general fashion to his own particular convenience, as the case may require. Thus, (for instance) if you happen to have longer legs than the rest of mankind, and short coats are in vogue, you may take care that your coat be not the very shortest; but rather somewhat less short than the extremity of the fashion requires: or, if any one has either too slender, or too fleshy, or even distorted legs, let not such a one distinguish himself by stockings of a scarlet, or any other very conspicuous colour, that he may not attract the notice of others to his defects.

No part of your dress ought to be either too splendid, or enormously fringed or laced, lest, perhaps, you should be

said

ſaid to have ſtolen Cupid's mantle, or the buſkins of Ganymede.

But whatever your cloaths are, take care that they be well made; that they ſit with a grace, and be fitted to your perſon; that you may not appear to have borrowed them of a friend, or hired them for the day: but above all things, they ſhould be ſuited to your rank and profeſſion; that a ſcholar be not dreſſed like a ſoldier, or an officer like a buffoon or a dancing-maſter.

Caſtrucio, the celebrated General of the Lucheſe and Piſtoians, Count Palatine, and a Roman ſenator, being received at Rome, together with * Lewis of Bavaria, with great ceremony and reſpect, in order to diſplay, to the beſt advantage, his ſplendor and magnificence, he appeared in a ſuit of velvet of a moſt glaring purple; on the fore-part of which was embroidered, in letters of

* Choren Cæſar. 1314.

gold,

gold, this motto, "*He is as it pleaſes "God*;" and on the back, this motto, in letters of the ſame materials, "*And as "it pleaſes God he will be.*" Which kind of coat, (as you, Sir, I am perſuaded, muſt judge) would better have become the trumpeter of Caſtrucio, than Caſtrucio himſelf *. And however kings may fancy themſelves exempted from all laws, I can by no means venture to commend, in this reſpect, Manfredi, King of Naples, who always appeared in a green robe.

* He was a foundling; but by his courage and conduct, raiſed himſelf to the ſovereignty of all Tuſcany. He died about 1328.—He was a man of wit as well as valour. Seeing a young man bluſh on coming out of a houſe of ill-fame; "Friend," ſays he, "you need not be aſhamed "at coming out of ſuch an houſe, but of going "in."—A friend intimating to him, that his dancing at a ball would diminiſh from the reverence due to his character, he ſaid, "He that "is reckoned wiſe all the day, will never be "reckoned a fool at night."

We ought, therefore, to uſe our conſtant endeavours, that our dreſs may not only be fitted to our perſons, but ſuited alſo to the condition of the wearer, and to the country where we uſually reſide: for, as in different countries there are different weights and meaſures, and yet ſales, purchaſes, and traffic are every where carried on; ſo in different countries there are different faſhions; which, in every place, any one may make uſe of, and prudently accommodate himſelf to them. The plumes of feathers which wave on the heads of the Neapolitan and Spaniſh nobility, their ceremonies, ſolemn compliments, and embroidered cloaths, would ſuit but ill with the habit of men in trading cities, or in the ſchools; much leſs could their ſwords and their armour be admitted amongſt them. In like manner, what would be proper enough, in this reſpect, at Verona, would be very unbecoming and improper at Venice; for theſe embroidered, plume-

dreſſed,

dreſſed *, warlike gentry, would by no means ſuit with the venerable, pacific, and decent city of the Venetians. So far from it, that they would appear like nettles or bur-docks in an elegant garden, planted with the choiceſt herbs and flowers. For which reaſon, alſo, they are never very acceptable company in any aſſembly of perſons of true nobility; as they appear almoſt of a different form from the reſt of mankind.

Gait or Motion.

A gentleman ought not to run, or walk in too great a hurry along the ſtreets; for it is beneath the dignity of a perſon of any rank, and more becoming a running-footman or a poſt-boy: beſides that, in running, a man appears fatigued, perſpires freely, and puffs and

* The author ſeems to ſpeak with particular ſpleen againſt theſe embroidered, feathered fops.

blows;

blows; all which are miſbecoming a man of any conſequence.

Nor yet ought our pace to be ſo very ſlow and tortoiſe-like, nor ſo ſtately and affected, like that of ſome lady of quality, or a bride.

To ſtagger, likewiſe, or totter about as we walk; and to ſtretch ourſelves out, as it were, with monſtrous ſtrides, is fooliſh and ridiculous.

Neither ought your hands to hang dangling down; nor yet your arms to be projected or toſſed backwards and forwards, like a plowman that is ſowing his corn.

Neither ſhould you ſtare a man in the face, whom you meet, with your eyes fixed upon him, as if you ſaw ſomething to wonder at in his appearance.

There are ſome people, likewiſe, who walk like a timorous or blind horſe, lifting up their legs ſo high, as if they were drawing them out of a buſhel: and ſome who ſtamp their feet with great violence

violence againſt the ground, and with a noiſe hardly exceeded by the rumbling of a waggon. One man throws his feet out obliquely, as if he were kicking at you; this man knocks one knee againſt the other, or perhaps ſtoops down at every ſtep to pull up his ſtockings. There are ſome, who, by an indecent motion of their rumps, have an unequal kind of gait, like the waddling of a duck*; all which things, though not of much conſequence, yet, being ſomewhat awkward and ungenteel, uſually diſpleaſe.

For ſuppoſe you had an horſe, which had ſome defect in his mouth, ſo that his tongue hung oddly out; though that circumſtance might detract nothing, perhaps, from his real goodneſs, yet he

* Italy having been ſo long harraſſed by civil wars, did not, probably, abound in dancing-maſters at this time, who would have regulated theſe matters, as well as his Grace of Benevento.

would otherwiſe have been more valuable; and you would ſell him at a much leſs price on that account, not becauſe he was leſs ſpirited or courageous, but leſs elegant and leſs handſome for that defect. If, therefore, in brute animals, nay, even in things void of life or ſenſation, grace and elegance are ſo much prized (as we often ſee two houſes, equally well-built and well-furniſhed, one of which ſhall yet be more ſaleable, and at a greater price, if it has a ſymmetry and proportion which the other wants) how much more ought this grace and elegance to be ſtudied and eſteemed amongſt mankind!

Behaviour at Table.

§ It is very rude, when at table, to ſcratch any part of your body.

You ought to take care, alſo, if poſſible, not to ſpit during that time; or, if

if you are under a neceſſity of doing it, it ought to be done in ſome decent manner. I have ſometimes heard, that there were whole nations * formerly, ſo temperate, and of ſo dry an habit of body, from frequent exerciſe, that they never ſpit or blew their noſes on any occaſion. Why cannot we, therefore, contain our ſpittle for ſo ſhort a ſpace of time, at leaſt, as is ſpent at our meals?

We ſhould likewiſe be careful not to cram in our food ſo greedily, and with ſo voracious an appetite, as to cauſe us to hickup, or to be guilty of any thing elſe that may offend the eyes or the ears of the company; which they do, who eat in ſuch an hurry, as, by their puffing and blowing, to be very troubleſome to thoſe who ſit near them.

It is alſo very indecent to rub your teeth with the table-cloth or napkin; and to endeavour to pick them with your finger is more ſo.

* Xenoph. Cyropæd.

In the preſence alſo of others, to waſh your mouth, and to ſquirt out the wine with which you have performed that operation, is very unpolite.

When the table is cleared, to carry about your tooth-pick in your mouth, like a bird going to build his neſt, or to ſtick it behind your ear, as a barber does his comb, is no very genteel cuſtom.

They alſo are undoubtedly miſtaken in their notions of politeneſs, who carry their tooth-pick caſes hanging * down from their necks: for, beſides that it is an odd ſight for a gentleman to produce any thing of that kind from his boſom, like ſome ſtrolling pedlar, this inconvenience muſt alſo follow from ſuch a practice, that he who acts thus, diſcovers that he is but too well furniſhed with every inſtrument of luxury, and too anxious about every thing that relates to

* We ſee in the pictures of Chaucer, (who had been much in Italy) a pen-knife, (if I miſtake not) hanging in this manner.

the belly: and I can ſee no reaſon why the ſame perſons might not as well diſplay a ſilver ſpoon hanging about their necks.

To lean with your elbows upon the table, or to fill both your cheeks ſo full, that your jaws ſeem ſwelled, is by no means agreeable.

Neither ought you, by any token or geſture, to diſcover, that you take too great pleaſure in any kind of food or wine; which is a cuſtom more proper for inn-keepers and paraſites.

To invite thoſe who ſit at table with you to eat, by expreſſions of this kind: "*What! have you proclaimed a faſt to-*" *day?*" or, "*Perhaps here is nothing at* "*table you can make a dinner of:*" or, "*Pray, Sir, taſte this or this diſh.*" Thus to invite people, I ſay, is by no means a laudable cuſtom, though now become familiar to almoſt every one, and practiſed in every family: for though theſe officious people ſhew, that the perſon

whom they thus invite is really the object of their care; yet they give occaſion, by this means, to the perſon invited, to be leſs free in his behaviour, and make him bluſh at the thought of being the ſubject of obſervation.

For any one to take upon him to help another to any thing that is ſet upon the table, I do not think very polite; unleſs, perhaps, the perſon who does this is of much ſuperior dignity, ſo that he who receives it is honoured by the offer: for, if this be done amongſt equals, he that offers any thing to another, appears, in ſome meaſure, to affect a ſuperiority over him: ſometimes too, what is offered may not be agreeable to the palate of another. Beſides, a man, by this means, ſeems to intimate, that the entertainment is not very liberally furniſhed out; or, at leaſt, that the diſhes are placed in a prepoſterous order, when one abounds and another wants. And it is poſſible that the perſon who gives

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the entertainment may not be very well pleaſed with ſuch a freedom. Nevertheleſs, in this reſpect, we ought rather to do what is uſually done, than what we may think would be better done: for, it is more adviſeable, in caſes of this nature, to err with the multitude, than to be ſingular even in acting rightly. But whatever may be proper or improper in this reſpect, you ſhould never refuſe any thing that is offered you; for you will be thought either to deſpiſe or to reprove him that offers it.

To drink to any one, and teaze him to pledge you in larger glaſſes, againſt his inclination, is in itſelf an execrable cuſtom; which, however, has ſo far prevailed, as to appear impoſſible, almoſt ever to be aboliſhed. But you, my Lord, as being a young gentleman of a liberal education, will, I am perſuaded, gladly abſtain from this vile practice; though, if you ſhould be urged by others, and cannot entirely reſiſt their importu-

nity, you may thank them, and ſay, that you willingly yield them the victory; or, without taking a larger draught, you may lightly taſte what is preſented to you.

And indeed this cuſtom of drinking healths is ſufficiently ancient; and was formerly much practiſed in Greece itſelf: for * Socrates is highly applauded by ſome writers, that after ſpending the whole night in drinking largely with Ariſtophanes, as ſoon as it was light in the morning, he would delineate and demonſtrate any the moſt ſubtle geometrical problem, without the leaſt heſitation; an evident proof, indeed, that the wine had not yet done him any injury; but this is rather to be aſcribed to the ſtrength of his brain, and to a good conſtitution, than to the temperance of a philoſopher. Yet, from this inſtance, and other frivolous arguments, ſome people

* Plato Symp.

have

have endeavoured to prove the expediency of drinking freely ſometimes; though I can by no means aſſent to their opinion; notwithſtanding that, by a pompous parade of words, ſome learned men have ſo managed it, that an unjuſt cauſe has often gained the victory, and reaſon ſubmitted to ſophiſtry and chicane. —But to return to our ſubject.

No one, (as I hinted before) ought to ſhift any part of his dreſs; particularly, to put off a ſtocking, or the like, before genteel company: for theſe things are evidently indecent; and no man of any modeſty would diſcover any part of his perſon before others, which either nature or cuſtom has uſually concealed.

Nor ought we to comb our hair or waſh our hands before company; for theſe things are more properly done in our dreſſing-room than in public; except the uſual waſhing of our hands before dinner or ſupper; for, on thoſe occaſions, though you ſhould think it really unneceſſary,

unneceſſary, you ought to waſh in ſight of the company, that he who dips in the ſame diſh with you, may be certain that your hands are clean *.

Nor ought you to come into the preſence of others in your night-cap; nor yet to truſs up your points † in their ſight.

There are others who have an habit of diſtending their jaws every moment, twiſting in their eyes, inflating their cheeks, puffing, blowing, and many other inelegant ways of disfiguring their faces; from which, if they at all ſtudied what was becoming, they would entirely abſtain. For Pallas herſelf, as the poets feign, uſed ſometimes to amuſe herſelf with playing upon the pipe; in which ſhe was arrived at no common degree of excellence; but as ſhe was one day very

* This ſeems odd only from the difference of our manners.

† Literally, to tie up your breeches to your waiſtcoat.

intent upon her amuſement, ſhe ſtrolled to a fountain; where, ſurveying herſelf in the liquid mirror, and obſerving the ſtrange and monſtrous appearance of her countenance, ſhe bluſhed, and immediately threw away her pipe *: nor indeed without very good reaſon; for theſe kind of wind-inſtruments are not fit for a lady, nor indeed for a gentleman; but for the lower ſort of people, who, through neceſſity, are obliged to practiſe it as a profeſſion.

What is here ſaid of this inelegant diſtortion of the face, is applicable to every other part of the human body. It is ungenteel to be continually thruſting out your tongue, or twiſting up your beard, as many do; to ſmack your fingers or rub your hands; "to elaborate a "ſigh," with a peculiarly doleful ſound, (like people in a fever) which many people are guilty of; or to affect a ſud-

* Ovid. Faſt. l. 6, &c.

den

den ſhivering over your whole body; or to bawl out when you are gaping, like a country fellow that has been ſleeping in a hay-loft.

He alſo who, either in token of admiration or by way of ſneer, makes a particular kind of noiſe with his mouth, exhibits an idea of deformity, as you yourſelf obſerve; and theſe things, which are thus expreſſed by ſigns, differ but little from the things themſelves *.

We ought alſo to abſtain from a fooliſh, ruſtic, and inſipid horſe-laugh: neither ſhould we laugh, merely becauſe we have contracted a ſilly habit of laughing, perhaps, rather than from any neceſſity there is for it: nor ought you ever to laugh at any joke or ſmart ſaying of your own; for you will be thought to applaud your own wit. It belongs to the company, and not to him who

* It is not eaſy to gueſs what the author here alludes to.

ſays a good thing, to expreſs their approbation by a laugh.

I ſhall add to theſe remarks on beauty and grace, that we ſhould obſerve what kind of geſtures or motions of the body we make uſe of, eſpecially when we are talking to any one; for it frequently happens, that a man is ſo intent upon the ſubject of the converſation, as to pay little regard to what we are now treating of. Hence one man ſeems to totter with his head, as if he were drunk: another looks at the perſon he is talking to with his eyes aſkew; one eye-brow cocked up to his fore-head, the other ſunk down to his chin. This man diſtorts his mouth into various forms; another ſputters the face of the perſon he is converſing with. You will find ſome people alſo, who flouriſh and toſs their hands about, while they are talking to you, as if they were driving away the flies from you: all which actions have in them a deformity and want of grace. Pindar, an excellent

lent Greek poet, obſerves, that whatever is pleaſing, amiable, and elegant, is formed by the hands of * Venus and the Graces.

It would be endleſs to enumerate the affectations, of one man that comes out of his counting-houſe, with his pen ſticking behind his ear; or of another, who, after dinner, will carry his napkin round the room in his teeth, or lay up his legs on the table, or ſpit upon his fingers, from a principle of neatneſs; and other trifling follies innumerable; which, as they are infinite, I will not attempt to collect and record them, when probably many perſons will be of opinion, that I have already been too tedious in the particulars which I have mentioned †.

Concluſion.

* Ult. Olymp. Od.

† *N. B.* As the author is ſaid to have been forty years in finiſhing this treatiſe, it is probable, that ſome of the laſt remarks were added occaſionally; the tranſlator, therefore, thought it beſt

Concluſion.

Yet, Sir, I would not have you imagine, that, becauſe each of the particulars hitherto mentioned is marked but with a ſlight degree of error, therefore there can be no great harm in neglecting the whole; for here, (as I obſerved in the beginning of this diſcourſe) from a number of theſe ſlight errors, one conſiderable degree of guilt may be incurred. And the more trifling they are, with ſo much the greater caution and attention ought we to guard againſt them: becauſe it is not ſo eaſy to diſcern when we are guilty of them; and, if they are neglected, they grow inſenſibly into an habit. Now, as trifling expences, if they are frequent, ſecretly conſume even a conſiderable fortune; ſo theſe ſlight offences, if frequently repeated, debaſe

beſt to tranſpoſe them, and inſert them before the concluſion.

even

even the moſt excellent characters :—Let not the force, therefore, of what has been ſaid, be ſet at nought and eluded by a contemptuous laugh.

THE END.

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